





150.10 Roanoke

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



TO PERPETUATE THE HISTORY  
AND DEVELOPMENT OF THE  
PEOPLE REPRESENTED BY THE  
ABOVE CHIEFS AND WISE MEN  
THIS COLLECTION HAS BEEN  
GATHERED BY THEIR FRIEND  
EDWARD EVERETT AYER

AND PRESENTED BY HIM  
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KORYAK TEXTS







PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

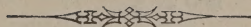
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VOLUME V

KORYAK TEXTS

BY

WALDEMAR BOGORAS



E. J. BRILL, LIMITED  
PUBLISHERS AND PRINTERS  
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# NOTE.

The present volume was intended to include a collection of Kamchadal texts. Owing to the war, it has been impossible to communicate with Mr. Bogoras; and since the volume has been in type for over two years, it seems best to publish the collection of Koryak texts alone.

There is some inconsistency in spelling the verbal endings *-lin* and *-len*. These ought to be read consistently as given here. The forms *-lin* and *-len* are incorrect. There is no *g* in Koryak. Wherever this occurs, it should be read *g*.

EDITOR.

November, 1916.

6056



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## ERRATA.

- p. 15, lines 4, 5, for "gei'liin" read "gai'liin."  
p. 50, line 1, interlinear translation, for "that, what was" read "with that which was."  
p. 66, last line of footnote, for "bring" read "being."  
p. 74, line 26, for "ya'tti" read "ya'ti."  
p. 76, line 6, for "mintai'kir" read "mintai'kin."  
p. 76, line 17, for "tiyei'liin" read "tiyai'liin."  
p. 78, line 18, for "nênvê'thičnin" read "nênve'thičnin."  
p. 82, title, for footnote reference "1" read "2."  
p. 82, footnote, for "1" read "2."  
p. 86, last line of footnote, for "part ii" read "part i."  
p. 91, title, omit reference 1.  
p. 93, 6th line from bottom of text, for "came" read "come."  
p. 97, footnote, for "2" read "1."  
p. 102, line 11, for "neka'lkilat" read "neka'lkilat."  
p. 102, line 13, for "MuLi'ti'kilat" read "MuLi'ti'kilat."  
p. 105, 3d line from bottom of text, for "carier" read "carrier."  
p. 105, last line of text, for "kante" read "kantcx."





## INTRODUCTION.

THE collection of Koryak texts here published was made as part of the field-work of the Jesup North Pacific Expedition of the American Museum of Natural History. Since the Museum does not allow sufficient space for the publication of all the linguistic material, which naturally forms one of the most important aspects of the work of the Expedition, the American Ethnological Society has undertaken the publication of part of it.

The texts contained in this volume were collected by me between December, 1900, and April, 1901. While Mr. Waldemar Jochelson, my colleague in the ethnological work of the Expedition in northeastern Siberia, investigated the ethnology of the Koryak, I undertook the study of their language, because my practical knowledge and previous studies of the Chukchee language put me in a position to acquire with ease a knowledge of the Koryak, which is closely related to the Chukchee.

I left the Anadyr country in December, 1900, and travelled to the village of Kamenskoye, on Penshina Bay, where I met Mr. Jochelson. I staid with him one month, after which time I proceeded to the southeast, to the eastern branch of the Koryak, and also visited the Kamchadal. I travelled among these tribes for two months, until my return to the mouth of the Anadyr, on April 8, 1901. A considerable part of this time was spent in covering the long distances between the villages, the journey being made by reindeer or dog sledge and on

snowshoes. Some parts of this territory had never been visited by any white man, not even by a single Russian trader, and I met camps and villages the inhabitants of which did not even know the taste of brandy, — in these countries, the foremost product of civilization, and the first to arrive. The last fifteen days of the journey between the Ke'rek region and Anadyr Bay<sup>1</sup> were spent in going without a guide through a country wholly uninhabited; for the Ke'rek, who have but few dogs, do not go very far from their villages on the coast, and are unfamiliar with the hills of the interior.

We travelled up-stream along several small rivers that flow into Bering Sea on the Ke'rek coast, and then, passing over the divide, followed the rivers that belong to the Anadyr system, and finally reached the first camps of the Telqäp Chukchee. This is the method of travelling adopted by the ancient cossacks, the conquerors of Siberia.

All the time that was not taken up by travel, and that was available for study, was devoted to an investigation of the languages of the Eastern Koryak and Kamchadal tribes. The study of the Koryak was the more extensive, owing to its closer affinity to the Chukchee in grammar as well as in vocabulary.

The Koryak dialects may be divided into two large groups, — the western branch, which includes the Maritime Koryak of Penshina Bay and also the Reindeer Koryak; and the eastern branch, which includes the Maritime Koryak of Kamchatka, and also the inhabitants of the villages Rekr'nnok, Pustoretzk, and Podkaguirnoye, to the south of Parapolski Dol. These last belong ethnographically to the Kamchatka Koryak, although they are counted by the Russian Administration as belonging to the Gishiga district. The eastern branch includes also the Maritime

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<sup>1</sup> See map, Publications of the Jesup North Pacific Expedition, vol. vii.



Koryak of the villages on the Pacific coast around Alutor Bay, and those of the Pacific villages still farther east. The Ke'rek stand apart, and form perhaps a third dialect, although, on the whole, similar to the western branch.

The most obvious point of difference between the two branches is that the sound *r*, which occurs frequently in the eastern branch of the Koryak and in the Chukchee, is wholly missing in the western branch, and is there replaced either by *y* or (less frequently) by *t*, *č*, *s*. The natives are well aware of this difference; and in the tales of the Penshina Koryak, as may be seen from the texts, the use of *r* in the pronunciation of certain words is ascribed to evil spirits.

The inhabitants of villages on the rivers Vírnik, Poqa'č, and Opu'ka (i. e., between the Alutor Koryak and the Ke'rek), explained to me that, though leading the settled life of sea-hunters, they belong by origin to the Reindeer Koryak. In proof of this they pointed to their pronunciation. They said, "We say *yaya'ña* (HOUSE), and the Alutor people say *rara'ña*."

Instead of the classification "western and eastern groups," we might just as well have said "northern and southern groups;" but I prefer the former designation, because the pronunciation of the eastern branch is nearer to that of the Chukchee, who live to the east.

The Koryak language, in contrast to the Chukchee, which has almost no dialects, is furthermore divided into several local dialects. Each bay and river, with its few villages, has a dialect of its own, differing from the others in pronunciation and vocabulary; and a dialect of Kamchatka may in some respects be nearer to a dialect of Penshina Bay than to that of its immediate neighbor.

The following series of texts was collected chiefly in the village of Kamenskoye (Koryak, Vai'kenan), on Pen-

shina Bay, with the help of Nicholas Vilkhin, Mr. Jochelson's interpreter. The correct transcription of Koryak phonetics offered considerable difficulty, since Nicholas Vilkhin, a half-Russianized Koryak raised in Gishiginsk, belongs by birth to the village of Paren (Koryak, Poi'tin). Now, the dialects of Paren and Kamenskoye, though very much alike, present several points of difference. Some of these are, that *e* of Paren is replaced by *a* in Kamenskoye; *tk*, by *tč* (*čč*); *y*, by *s*. The people of Kamenskoye are well acquainted with the Paren pronunciation, because the intercourse between the villages is considerable. Therefore many of them, when talking with the interpreter, would assume his style of pronunciation. I have tried to avoid confounding the two systems of pronunciation, but I am not sure that I have succeeded in doing so in all cases. Besides this, the rules of pronunciation, which are strict and consistent in the Chukchee language, are quite lax in all the Koryak dialects.

The harmony of vowels, which exists in Chukchee, is unstable in Koryak, and often inconsistent. Chukchee has two groups of long vowels, —

<i>i</i>	<i>e</i> ( <i>ä</i> )	<i>u</i>
<i>ê</i>	<i>a</i>	<i>o</i> ( <i>ö</i> )

The vowels of the one group cannot be combined with those of the other, either in single words or in compounds such as are in use in this group of languages. The other vowels of the Chukchee are short, obscure, and neutral. Therefore they may form combinations with either group of long vowels. In compounds, the vowels of the first group are replaced by the corresponding vowels of the second group whenever the word contains a single vowel of the second group in any position whatsoever. There are also some stems containing only neutral vowels, which



nevertheless require the exclusive use of vowels of the second group in the other parts of the word.

In Koryak, with its constant dialectical changes from *a* to *e*, this pair of vowels is excluded from the action of the vocalic harmony just described, and both *a* and *e* are considered as neutral. Thus, in the dialect of Kamenskoye, *nu'tanut* (EARTH) changes in the dative to *notai'tiñ*. The two remaining pairs (*i-ê*,<sup>1</sup> *u-o*) also admit many exceptions, in contrast to the strictness of the rule of harmony prevailing in Chukchee. Owing to the intermarriage between the people of different villages, *a*, *e*, *ä*, *ɪ*, may also be used in the same place by different persons, especially when not under accent; for instance, *na'nako* and *na'niko*. In the same way, *uu* and *oo*, *aa* and *ä*, the verbal suffixes *-lin* and *-len*, interchange; for instance, some people of Kamenskoye say *nuu'wge* (COOKED MEAT), others *noo'wge*.

There are also dialectic differences in the use of consonants; for instance, intervocalic *y*, which is omitted in Chukchee and preserved in the Paren dialect of the Koryak, may be omitted in the Kamenskoye dialects, although it is sometimes pronounced, but less distinctly than in the Paren dialect. The sound *č* may to a considerable extent be replaced by *s*, *s'*, *t*. Chukchee has for this sound two different pronunciations, — *č* by men, and *š* by women. A slight difference in the pronunciation by the sexes exists among the Koryak, but much less strict and regular than in Chukchee. Men use the pronunciation *č*, while women employ *s'* or *t*.<sup>2</sup> The sound-group *nñɪ* is replaced individually by *nni*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

<sup>1</sup> I use in Koryak, instead of this *ê*, simply *e*.

<sup>2</sup> It is interesting to note that the possessive adjective *Quyqinn'a'qučhin*, BIG-RAVEN's (literally, RAVEN-BIG-HIS), has *č*; and *Miti'shin*, MITI's (literally, MITI'-HER), has the corresponding *s'*.

Except when otherwise stated, the texts were taken down in the village of Kamenskoye, from the lips of Maritime Koryak women or girls, as follows: 1, 2, 12-14, 18, from Pa'qa; 3, 17, from Ai'wan-ñaw; 4, 5, 8-10, 16, from Anne; 6, from Yu'lta-ñä'ut; 7, 19, 20, from A'qan-ñaw; 11, from Ai'u-ñä'ut; 15, from ipiña'.

Text No. 21 is in the dialect of Pa'llan, a large village of northern Kamchatka on the Okhotsk Sea, and was related to me by Basile, a Maritime Koryak man.

Text No. 22 is in the Paren dialect, taken down in the village of Kamenskoye from the words of Nicholas Vilkhin, a native of Paren, Mr. Jochelson's interpreter.

Text No. 23 is in six languages, — in Chukchee; in Koryak of Kamenskoye, Qare'ñin,<sup>1</sup> and Lesna;<sup>2</sup> and in Kamchadal of the Okhotsk shore and of the village Sedanka (Kamchadal, E'sxlin) in the mountains, the dialect of which has undergone a great change through Koryak influences. The original text is from Kamenskoye, and was dictated by Anne, a Koryak woman of that village. The Chukchee translation was made by Aqan'kau', a Maritime Chukchee man at the mouth of the Anadyr; the Qare'ñin version, by Maria, a Koryak woman of the village Qare'ñin; the Lesna version, by Andrew, a Maritime Koryak man from Lesna; the first Kamchadal version, by Ivan Kulagin, a Kamchadal man from the village Napana (Kamchadal, Na'pno); and the second Kamchadal version, by Tatiana, a Kamchadal woman from Sedanka.

Text No. 24 is in three dialects, — Kamenskoye, Paren, and Qare'ñin. The original text was recorded from dictation by Pa'qa, a Koryak girl of the village of Kamenskoye. The Paren translation was made by Nicholas

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<sup>1</sup> Russian, Kapara, a large village in northern Kamchatka on the Pacific coast.

<sup>2</sup> A village of northern Kamchatka, on the Sea of Okhotsk, called in Koryak Ve'i'emlin (THAT OF THE RIVER).



Vilkhin; and the Qare'ñin translation, by Maria of Qare'ñin, mentioned before.

These texts may serve very well for a comparative study of all three languages. I took care to have the translation made as literally as possible, although a few changes were unavoidable. Thus, for instance, the Koryak *Quyqinn'aqu'nu*, which is simply the plural of *Quiqinn'aqu*, is translated in Kamchadal as *K!u'txen k!č!a'mjan!a'n* (KUTX'S MEN). The Chukchee *erreč* (Kamenskoye Koryak *aččoč*), which signifies THAT IS ALL, in the Qare'ñin Koryak is replaced by *tenma'wilen*, which signifies THE FINISHED ONE. *Ge'tkurli*, added in two Kamchatka Koryak texts, signifies DID ALL AT ONCE, and indicates the suddenness of action, etc.

The affinity between the Chukchee and the various dialects of the Koryak is evident; but in reality it is still greater than it appears after a hasty comparison. For instance, HE BROUGHT HER HOME, in Qare'ñin Koryak, is *ganrai'talen*; and in Chukchee, *rirai'tannen*. The Chukchee, however, has also the form *ganrai'talen*, only it is used syntactically in a different manner.

Free translations of a part of these tales were published in Mr. Jochelson's work on the Koryak ("Publications of the Jesup North Pacific Expedition," Vol. VI), together with other Koryak and Kamchadal tales which I collected without original texts. References to Mr. Jochelson's versions are here given in footnotes to the tales.

A number of tales are given with interlinear translation and free translation; others, only with free translation. The attempt has been made to render the texts as accurately as possible; but it has been found necessary to omit in the translations many of the particles, which are as numerous in Koryak as in Chukchee, and hardly admit of adequate translation.

Words added in translations for the sake of clearness are placed in parentheses. Literal translations of Koryak words or phrases are enclosed in brackets.

The Koryak here given may be compared with the Chukchee texts published by me in Vol. VIII of the "Publications of the Jesup North Pacific Expedition" and in the "Publications of the Russian Imperial Academy of Sciences."<sup>1</sup>

Few Koryak or Chukchee tales are known under definite names. Titles indicating the contents have been added by me. I have transcribed the name of BIG-RAVEN in the form most frequently met with, *Quyqinn'a'qu*, although Mr. Jochelson prefers *Quikinn'a'qu*. In Chukchee are found the forms *Ku'rkil* or *Ku'urkil*; and in Kamchadal, *Klutx*. In Koryak I write the third letter as *y*, because it replaces Chukchee *r*; the fourth letter as *q*, because of the corresponding Kamchadal *x*. For *Eme'mqut*, in the English translation, I have retained the Paren pronunciation adopted by Mr. Jochelson, although in these texts the Kamenskoye pronunciation *Ama'mqut* was used more frequently.

The following alphabet has been used for transcribing Koryak and Kamchadal sounds: —

VOWELS.

	ë	ä	ö	ü
‘i	ê	â	е	
i	e	a	o	u
ı	е	А		ÿ

---

<sup>1</sup> В. Г. Богоразъ. Матеріалы по изученію чукотскаго Языка и фольклора, собранные въ Колымскомъ Округъ. Изданіе Императорской Академіи Наукъ. Вып. I. С.-Петербургъ 1900.



a, e, i, u . have their continental sounds (mostly long).

o . . . . . like *o* in *nor*.

ě . . . . . like *a* in *make*.

ö . . . . . like German *ö* in *Möwe*.

ü . . . . . like French *u* in *lune*.

ä . . . . . obscure vowel (mostly long).

ê . . . . . like *e* in *bell*, but prolonged.

ī . . . . . a diphthong with an accent on *i*. It always has a laryngeal intonation *ei*<sup>28</sup>.

â . . . . . between *a* and *o*, long.

œ . . . . . between *o* and *u*, long.

ū . . . . . posterior part of mouth in *i* position, lips in *u* position (short).

A, E, I . . obscure short vowels.

Very long and very short vowels are indicated by the macron and breve respectively.

The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus, —

ai . . . . . like *i* in *hide*.

ei . . . . . “ *ei* in *vein*.

oi . . . . . “ *oi* in *choice*.

au . . . . . “ *ow* in *how*.

#### CONSONANTS.

	Stops		Continuant		Affricative		Nasal	Trill	Spirans
	Surd	Sonant	Surd	Sonant	Surd	Sonant			
Glottal . . . . .	ʔ								
Velar . . . . .	q	g	x	—	—	—	—	ɾ	h
Palatal . . . . .	k	—	x'	—	—	—	ñ	—	—
Anterior palatal .	t'	d'	s'	—	č'	ǰ'	n'	—	—
Alveolar . . . . .	t	d	s, c	z, j	š, č	ǰ	n	r, ř	—
Labial . . . . .	p	b	f	v	—	—	m	—	—
Lateral . . . . .	l	l̥	—	l, l̥	—	—	—	—	—
w, y									

b', p', d', t', k', g', w', l', m', n' have a spirant added (*Gehauchter Absatz* of Sievers).

! . . . . designates the increased stress of articulation. Kl, ph, čl, tl, are pronounced with a sudden explosion, which gives them a clicking sound.

' . . . . a full pause between two sounds: yiñe'a, att'ı'yuł.

- . . . . used to connect the parts of a compound word.

- l . . . . as in German.  
 ɭ . . . . the tip of the tongue touching the alveoli of the upper jaw, back of the tongue free.  
 ɮ . . . . posterior palatal ɭ, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.  
 ɮ̣ . . . . posterior palatal ɭ, like ɮ, but sonant. The Chukchee has both the surd ɮ and the sonant ɮ̣. The Koryak has only the sonant ɮ̣, which, however, is pronounced differently from the Chukchee sonant ɮ, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ɮ̣ is almost similar to double ɮ̣̣. I use, however, the same transcription for both sounds, the Chukchee and the Koryak, because they fully correspond to each other.  
 r . . . . as in French.  
 ʀ . . . . dental, with slight trill.  
 ʁ . . . . velar.  
 m . . . . as in English.  
 n . . . . as in English.  
 ñ . . . . nasal of the *k* series, like *n* in *sing*.  
 n̄ . . . . palatized *n* sound (similar to *ny*).  
 b, p . . . as in English.  
 v . . . . bilabial.  
 w . . . . always consonantic, and in Koryak nearer to *v* than in Chukchee.  
 y . . . . always consonantic.  
 f . . . . pronounced somewhat as a compound of *hv*, bilabial.  
 h . . . . as in English.  
 ɣ . . . . velar *g*.  
 x . . . . like *ch* in German *Bach*.  
 x̣ . . . . like *ch* in German *ich*.  
 d, t . . . as in English.  
 ḍ, ṭ . . . palatized (similar to *dy* and *ty*).  
 s . . . . as in English.  
 ṣ . . . . palatized (similar to *sy*).  
 š . . . . like German *z*.  
 z . . . . " English *s* in *rose*.  
 c . . . . " English *sh*.  
 č . . . . " English *ch*.  
 j . . . . " French *jour*.  
 j̣ . . . . " English *joy*.  
 č̣ . . . . strongly palatized č.  
 j̣̣ . . . . strongly palatized j̣.  
 Sounds ě, ü, ǝ, ǣ, x̣, j, z, belong only to the Kamchadal.



Since in the western branch of the Koryak the Chukchee *r* is replaced by consonantic *y*, there appear the combinations *ay*, *oy*, which are distinct from the diphthongs *ai*, *oi*. They are pronounced like the respective diphthongs, but their *y* replaces the corresponding Chukchee *r*.

In Koryak the compound sound *wg*, *gw*, replaces the Chukchee sound *wkw*.

*x* in Koryak occurs but rarely, and replaces the velar *q*.

In Koryak as well as in Chukchee, *ɪ* terminal and unaccented is frequently pronounced with a slight nasal sound; but in Koryak the nasal sound is often pronounced quite distinctly. I do not use any additional sign to indicate the nasal character of this sound. On the other hand, I preferred to add *ñ* when the nasal sound was pronounced quite distinctly. Therefore, for instance, the dative of the noun has been transcribed in some cases as *yayai'tɪ* TO THE HOUSE, and in others as *notai'tiñ* TO THE OPEN COUNTRY.

In Kamchadal, the Chukchee *r* is replaced by *j*. This *j* sound is often pronounced with a light *r* trill, somewhat like the Polish sound *rz*.

In the second Kamchadal dialect,<sup>1</sup> *ʃ* sometimes has a slight nasal sound. This nasal *ʃ* replaces the usual *n* of the first Kamchadal dialect.<sup>2</sup> No special symbol was adopted for this nasal *ʃ* sound.

The Koryak as well as the Chukchee, in order to express a strong exclamation, transfer the accent to the last syllable. Under this transferred accent, *i* is changed to *e*; and *a*, *ɪ*, *u*, are changed to *o*. For instance, *ɛ'unki* becomes *enke'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'ččič* becomes *aččo'č*.

<sup>1</sup> That of the village Sedanka.

<sup>2</sup> That of the Okhotsk shore.

## 1. Little-Bird-Man and Raven-Man.<sup>1</sup>

Raven-Man and Little-Bird-Man wooed (the daughter) of Big-Raven. Big-Raven preferred Little-Bird-Man. He said, "I will give my daughter to Little-Bird-Man." Miti' said, "I will give my daughter to Raven-Man." After that Raven-Man would go out secretly. He would eat excrement and dog-carrion. (In the morning) they would wake up, and several wolverene-skins and wolf-skins would be there. They would ask both of the suitors, "Who killed those?" and Raven-Man would answer, "I killed them."

- 
- Valvımtıla<sup>s'</sup>ninti E'čči Pıči'qala<sup>s</sup>n ñawınyoñvo'yke Quy-  
 Raven-Man (dual) they Little-Bird-Man want a wife with  
 qınn'aqu'yık. Quyqınn'a'qu Pıčē'qala<sup>s</sup>nañ ğaimanñıvo'ykın,  
 Raven-Big. Raven-Big for Little-Bird-Man has a desire,  
 e'wañ, "Ğımna'n ñawa'kak Pıčē'qala<sup>s</sup>nañ tıyai'lıñın."  
 he says, "I female child to Little-Bird-Man will give her."  
 Miti' e'wañ, "Ğımna'n ñawa'kak Valvı'mtıla<sup>s</sup>nañ tıyai'lıñın."  
 Miti' says, "I female child to Raven-Man will give her."  
 5 Va<sup>s'</sup>yuk Valvı'mtıla<sup>s</sup>n vı'n'va ñıto'ykın, a<sup>s</sup>la'ta awyeñvo'y-  
 Afterwards Raven-Man secretly goes out, excrement he eats,  
 kın, atta<sup>s'</sup>wawa awyeñvo'ykın. Kıyaw'laıke, E'nkı vañvo-  
 dog's carrion he eats. They wake up, there are  
 laı'ke qapa'au qu'tti i'u'wi. Newñıvo'ykınenat, "Mi'kinak  
 (lying) wolverene- and wolf-skins. They began to say to "By whom  
 skins some both of them,  
 ğa'nmiñenau?" Valvı'mtıla<sup>s</sup>n, "Ğımna'n."  
 are they killed?" Raven-Man (says), "I (killed them)."
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<sup>1</sup> Compare W. Jochelson, The Koryak (Publications of the Jesup North Pacific Expedition, vol. vi), No. 82, p. 250.



Then a snow-storm broke out, and continued for a long time with unabated violence. Big-Raven said to the suitors, "Go and try to calm this storm! To the one who calms it, to that one will I give my daughter to wife." Raven-Man said, "I will calm the storm." He said, "Prepare some provisions for me." They prepared several pairs of boots. He went out, and staid near by under a cliff, eating. Little-Bird-Man went out, and there he stood eating of the provisions. Raven-Man gave to Little-Bird-Man a wicked look. Little-Bird-Man entered again, and did not say anything.

Raven-Man staid at the same place. The snow-storm

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Va <sup>g</sup> yuk	gawya'lyolen.	Qo'npū	enña <sup>g</sup> 'an	ama'latča.
Afterwards	snow-storm came.	Altogether	thus	not growing better.

Quyqinn'aqu'nak gēwñivo'lenat,<sup>1</sup> "Toq, qamalıtva'thitik!

By Raven-Big they were told (dual), "There, make it better (dual)!

Ma'ki yamalıtva'tiñ, ña'nyen tiyanñawtiña'nñin." Val-

Who will make it better, to that one I will give the wife." Raven-

vi'mtiła<sup>g</sup>n, "Gūmma mimalıtva'tik." E'wañ, "Qinatinuñ-

Man said, "I will make it better." He said, "Provision prepare

5 la'tik." Ñinvo'q pla'kiñu gatai'kiñau. Ga'lqañ. E'ñki

for me." A number of boots they prepared them. He went. There

vañvo'ykin e'n'migenka, yenotčoñvo'ykin. Piči'qala<sup>g</sup>n

he stays under a cliff, he is eating. Little-Bird-Man

ñitoñvo'ykin, Enke' vañvo'ykin, aweñvo'ykin. Čemya'q

goes out and there he stays, he eats. Of course

Pičeqalanai'tiñ Valvi'mtiła<sup>g</sup>n aqalapñivo'ykin. Piči'qala<sup>g</sup>n

on Little-Bird-Man Raven-Man badly looks. Little-Bird-Man

yalq'wikm, ui'ña i'wka enñivo'ykin.

enters, not saying he is.

10 Valvi'mtiła<sup>g</sup>n E'ñki va'ykin. Enña<sup>g</sup>'an qo'npū vūyalan-

Raven-Man there stays. Thus altogether it

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<sup>1</sup> This form is inchoative. It presents a compound of the stem *ñivo* TO BEGIN. It is used quite frequently to express a prolonged action: THEY WERE TOLD ALL THE TIME. Almost the same as the corresponding Chukchee plural form *gēwñño'lenat*.

continued with the same vigor, without abating. Oh, at last Raven-Man entered. His boots were all covered with ice, for he would make water in his boots. That is the reason why the boots had ice. He said, "It is impossible! there is a crack in the heavens." After a while they said to Little-Bird-Man, "Now, then, calm this storm!" He said, "It is impossible. Shall I also go out and make water in my boots, like Raven-Man?" Then Big-Raven said to both suitors, "Go away! None of you shall marry here." Then Little-Bird-Man said, "All right! I will try." He took a round stopper, a shovel, and some fat, and went up to heaven. He flew up, and came to the crack in the heavens. He stopped it with a stopper, and threw the fat on the heavens all around it. For a while it grew calmer.

ñivo'ykin, ui'ña ama'latča. Go, va'yuk gaya'lqiwlin, i'mi  
storms, not not growing Oh, afterwards he entered, all  
better.

pla'ku gaqi'tilinau, qačín plakgeñe'tiñ na'čañvoqen,  
boots were frozen, and into the boots he made water,  
meantime

iñinñinik pla'ku gaqi'tilinau. "Qiyime'wun, i'ya<sup>n</sup> gači'-  
therefore boots were frozen. "Impossible, heaven is

malin." Va'yuk Pič'ika<sup>n</sup> gewñivo'len, "Toq, gın-ya'q  
broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now

5 qma'latva't." — "Qiyime<sup>n</sup>en, g'iniw gūmma tiyanto'ykin,  
make it better." — "Impossible, like thee I shall I go out,

plakgeñe'tiñ tiyaa'čañvo'ykin?" Gewñivo'lenau Quyqin-  
into the boots shall I make water?" They were told by

n'aqu'nak, "Qalqala'tik, kitta'ñ aña'wtiñka." Va'yuk  
Raven-Big, "Go away! there unmarried." Afterwards

gewñivo'len, "Atau'-qun." Qo'la ača'pil ga'kmiñin, qal-  
he said, "Well, now." Some fat small he took it,

te'nñin, wulpa'pel, ga'lqalın e'e'tı, gayi'ñalin, gala'lin,  
stopper, shovel small, he went to the sky, he flew up, he came,

10 iya'ykin čema'thiñin qalte'nña gai'pilen, ača'pil e'e'tiñ  
of the sky the cleft with the stopper he stopped up, fat small to the sky

gani'ñalin, piče' gama'latin.

he threw it, for a while it grew better.



He came home, and the snow-storm broke out again. Even the stopper was thrust back into the house. It was too small. He said, "It is impossible. The heavens have a crack." Big-Raven made another stopper, a larger one, and gave it to Little-Bird-Man. He also gave him a larger piece of fat. Little-Bird-Man flew up to the same place and put this stopper into the crack. It fitted well. He drove it in with a mallet. He spread the fat around over the heavens, shovelled the snow around the hole, and covered it. Then it grew quite calm.

He came back, and then Raven-Man grew hateful to all of them. He took a place close to Miti'; and she said to him, "How is it that you smell of excrement?" —

Gũ'mlañ gayai'tilen, gũ'mlañ gawya'yo'len. Ña'nyen  
Again he came home, again it stormed. That

qalte'nñin ganqu'lin yayačko'i'tiñ, nepllu'qin mi'qun.  
stopper was thrust out into the house, small one namely.

E'wañ, "Qiyime'wun. I'ya<sup>e</sup>n gači'malin." Quyqinn'aqu'nak  
He said, "Impossible. Sky is broken." By Raven-Big

qalte'nñin va'sqin gatai'kilin nima'yinñin, gei'lilin, a'čin  
stopper another one he made it big one, he gave it, fat

5 o'pta nima'yinqin gei'lilin, ga'lqai'in gũ'mlañ, panenai'tiñ  
also big one he gave it, he went again, to the same place

gayi'ñalin. Ga'a'lin, pa'nena ña'nyen qalte'nñin mal-kit  
he flew up. He came, another time that stopper all right

ga'npilen, ta'a'wga gata'lalen, ña'nyen a'čin e'e'tiñ gani'ñ-  
he stuffed in, with the he struck it, that fat to the sky he threw  
mallet

lalin, gũ'mlañ ä'läla ga'lmelin, qoqlo'wičñin; qo'npü  
it, again with snow he shovelled up, the hole; altogether

gama'lalin.  
it grew better.

10 Ga'a'lin; ña'nyen Valvi'mti'a<sup>e</sup>n aqa'nn'u ga'ččilin.  
He came; that Raven-Man to hate they had.

Miti'nak eñyei'ña vaga'lekin, newñivo'ykin Valvi'mti'a<sup>e</sup>n,  
To Miti' close he sits, she says to him Raven-Man,

"Why! it is because I have had no bread for a long time." She said to him, "Enough, go away! You have done nothing to quiet this storm." He went away. Little-Bird-Man married Yini'a-ña'wgut.

Summer came. It was raining hard. Then Raven-Man put the sun into his mouth; so it grew quite dark. After that they said to Čan'ai', "Čan'ai', go and fetch water!" — "How shall I fetch water? (It is too dark)." After a while they said to her, "Why, we are quite thirsty. We are going to die." She went groping in the dark, then she stopped and began to sing. She sang, "Both small

"Meñqañqa'če enñivo'ykin, nime' a<sup>8</sup>latčĩño'ykin?" —  
 "Wherefore it happens to quite thou smellest with  
 thee, excrement?" —

"Mi'qun, ui'ña yu'laq akle'woka tina<sup>8</sup>lĩk." Gewñivo'len,  
 "Why, not for long without bread! I remained." She said to him,  
 time

"Y'náč, ga'lqata! Ui'ña mi'qun ama'latva'tča i'ti!" Ga'l-  
 "Enough, go away! Not even not made better thou He  
 wert!"

qaṭin. Pičĩ'qala<sup>8</sup>nak ña'nyen Yini'a-ña'wgut gama'talen.  
 went, Little-Bird-Man that Yini'a-ña'wgut married.

5 Toq, ga'la'i'ulin, inya'wut gamuqai'ulin. Valvi'mtiṭa<sup>8</sup>n  
 Oh, it came summer, then it rained. Raven-Man

ti'ykitiy gaya'ṭuplin. Qačĩ'n qo'npũ niki'ta gana<sup>8</sup>'len.  
 the sun used for a quid. So altogether night grew.

Va<sup>8</sup>'yuk gewñivo'len, "Čan'ai', qaimũ'ge!" — "Me'ñqač  
 Afterwards they said to her, "Čan'ai', fetch water!" — "In what  
 manner

mi'qun mai'mĩk?" Va<sup>8</sup>'yuk gewñivo'len, "Me'ñqañ nime'  
 namely shall I fetch Afterwards they said to her, "Why very  
 water?"

miṭpa<sup>8</sup>lai'kimen. Va<sup>8</sup>'yuk missavi<sup>8</sup>'yaṭa." Ga'lqaṭin qai-  
 we are thirsty. Afterwards we shall die." She went

10 čayiči'ña, Enña<sup>8</sup>'an wũs'qũ'mčĩku, va<sup>8</sup>'yuk ga'ñvĩlin, gañ-  
 groping, thus in the dark, afterwards she stopped, she

<sup>1</sup> This is meant sarcastically. Bread is considered a delicacy among the Koryak. The Raven, who eats excrement, pretends to feed on bread.

rivers are stingy (with their water)." Then a small river  
 came to that place, bubbling. She filled her pail bought  
 from the Russians (i. e., an iron pail), and carried it on  
 her back. (Suddenly) a man came to her. She could  
 not carry the pail. He said, "I will carry the pail (for  
 you)." She came home in the dark. The man followed.  
 It was River-Man. They said to her, "Who is this man?"  
 He said, "I am River-Man. I took pity on that singer."  
 They scolded their daughter. Nevertheless River-Man  
 married her.

After that they remained still in complete darkness.  
 They said to River-Man, "Why are we living in dark-  
 ness?" He said, "Why, indeed?" He put on a head-

vo'len gıya'pčak. E'wañ, "í'mın qai-vai'amti aľña'we<sup>8</sup>ye."  
 began to sing. She said, "All small rivers (dual) are stingy."

Va<sup>8</sup>yuk gani'kalin enkaí'tı vai'ampılın, gañvo'len čılala'tik.  
 Afterwards it made so to that place river small, began to bubble.

Gayı'ččalin mılh-u'kkam, yaite'tı ga'lqałın, mılh-u'kkam  
 She filled Russian vessel, to the house she went, Russian vessel

gemente'pılın, qıa'wul gała'lin. Gapkau'len, e'wañ, "Güm-  
 she carried on a man came. She could not he said, "I,  
 her back, (carry),

5 na'n, gümna'n mı'mtın." Gayai'tılın wüs'qũ'mčıku ña'nyen  
 I shall carry it." She came home in the dark. That one

gałımñena'len. Vai'am. Gewñivo'len, "Eni'n ma'ki?"  
 followed. River. They said to her, "That one who?"

E'wañ, "Gũmma Vaiaimenai'-gũm. Gümna'n yai'vaču  
 He said, "I River-am-I. I to compassion

tı'tčın ena'n gıya'pčala<sup>8</sup>n." Gañvo'len ñawa'kak kitai'ñak.  
 had that singer." They began female-child to scold.

Ña'nyen Vaia'mınak gama'talen.

That one by the River was married.

10 To, va<sup>8</sup>yuk qo'npũ wüs'qũ'mčıku vañvołai'ke. Gew-  
 Oh, afterwards altogether in the dark they remained. They

ñivo'len Vai'am, "Me'ñqañ nıki'ta mitıtvañvołai'kın?"  
 began to say to River, "Why in the night we remain?"

E'wañ, "Me'ñqañ mı'qun?" Ławtkı'łiččın vı'tvitin gai'-  
 He said, "Why, indeed?" Head-band of ringed- he  
 seal thong



band of ringed-seal thong. He went out (and practised magic). Then at least a little light appeared. The day dawned. They spoke among themselves, "How shall we do it?" Then Yini'a-ña'wgut prepared for a journey. She went to Raven-Man and asked, "Halloo! Is Raven-Man at home?" Raven-Woman said, "He is." She said to Raven-Man, "Since you went away, I have been feeling dull all the time." She found Raven-Man, and said to him, "Did not you feel dull (since that time)? Will you stay so?" He turned his back to her, but she wanted to turn him (so that he should look with) his face to her. But he turned his back to her. Then she tickled him under the arms. She put her hands under his armpits. His sister said to him, "What is the matter with you?"

pīlen, ganto'len, ayi'kvan gaqayičhīlanñivo'len vantige'ñin  
put on, he went out, at least small light came, dawn  
gato'mwālen. Va'yuk gewñivo'len, "Me'ñqañ mīntin?"  
was created. Afterwards they began to "In what we shall do  
talk, manner it?"

Yini'a-ña'wgut gañvo'len tenma'witčuk, Valvīmtīla'yikīñ  
Yini'a-ña'wgut began to prepare, to Raven-Man  
gala'lin, "Mai, Valvīmtīla'n va'ykin?" Va'čvi-ña'ut e'wañ,  
she came, "Halloo! Raven-Man is (at home)?" Raven-Woman said,  
5 "Va'ykin." Gewñivo'len Valvīmtīla'n "As'so' qatī',  
"He is." She began to say Raven-Man "Since you went  
to away,

qo'npū a'lva titva'ñvok." Gayo'olen Valvīmtīla'n, gew-  
altogether wrongly I was." She found the Raven-Man, she  
ñivo'len, "Gī'ssa qa'čik uī'ña a'lva a'tvaka? Qe'nñivo?"  
began to say, "Thou really not wrongly not wert? Will you stay so?"  
Qa'pten gayī'ltilen, yai'na yilī'ykinin. Gū'mlañ qa'pten  
The back he turned, to the she turns him. Again the back  
front side

lī'ykin. Va'yuk gañvo'len čičhi'ñrik yiyigīčha'wik, gaččeheñ-  
he turns. Afterwards she began in the armpits to tickle him, she put her  
10 qatvīñvo'len; čake'ta gewñivo'len, "Quya'qī? I'n'ač.  
hands under his by the sister he was told, "What is the Enough.  
armpits; matter with you?"

Stop it! This is a good girl." After that he began to make sounds in her direction, "Gm, gm, gm!" She turned him around, and at last he laughed out, "Ha, ha, ha!" The sun jumped out and fastened itself to the sky. It grew daylight.

After that they slept together. She said to him, "Have you a tent?" — "No!" — "Have you a fork?" — "No!" — "Have you a plate?" — "No!" She said, "Then let us go home! I have all those things at home." They moved on to Big-Raven's house. She said to Raven-Man, "Oh, you are a good man!" and he felt flattered. Afterwards she killed him.

E'nnu mal-ña'wítkata." Va'yuk enkai'ti gañvo'len, "Gm,  
This one is a woman." Afterwards to that he began, "Gm,  
good direction  
gm, gm." Qo'yĩñ yileñvo'ykinen. Va'yuk gaktača'čhalen,  
gm, gm." To this side she turns him. Afterwards he laughed loudly,  
"Ga, ga, ga!" Ti'ykitiy gače'pñitolen, i'ya'g ga'plin,  
"Ha, ha, ha!" The sun peeped out, to the fastened  
sky itself,

qo'npũ geča'len.

altogether it grew light.

5 Va'yuk gayi'lqalinat Yini'a-ña'wgutinti, gewñivo'len,  
Afterwards they slept (dual) Yini'a-ña'wgut (dual, i. e., she told him,  
with the man),

"Ma'čči yinna va'ykin, poła'tka<sup>1</sup> va'ykin?" — "Ui'ña." —  
"Now what is, tent is?" — "No." —

"Ma'čči vi'lka<sup>1</sup> va'ykin?" E'wañ, "Ui'ña." — "Tore'lka<sup>1</sup>  
"And fork is?" He said, "No!" — "Plate

va'ykin?" Gũmłañ e'wañ, "Ui'ña." E'wañ, "Mĩnyi'timik.  
is?" Again he said, "No!" She said, "Let us go home!

Gũmni'n ya'yak valai'ke." Ye'liñ gata'wañlenat Qoyqin-  
My things at home are." There they moved on to

10 n'aqoyikai'ti. Ewñivo'ykinen Valvi'mtĩla<sup>2</sup>n, "E'n, mal-  
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good  
qla'wul." Ača'chitčoñvo'ykin. Va'yuk ñe'nako ga'nmiñen.  
man!" He felt flattered. Afterwards there she killed him.

<sup>1</sup> Words borrowed from the Russian: палатка TENT, тарелка PLATE, вилка FORK.

Yini'a-ña'wgut put Raven-Man's (head) on above. She said, "That spotted palate of yours, let it grow to be a fine cloudless sky!"<sup>1</sup>

She came home. And they said to her, "What have you been doing?" She said, "I killed Raven-Man. He had the sun in his mouth." From that time on it was quite calm. Raven-Woman said, "Well, now, does my brother remember me? (Probably) he has plenty to eat." She said, "Let me visit him." She visited him, and he was dead. Then she cried (and said), "He caused annoyance to the other people. (Therefore he is dead.)" She left him there. There was nothing else to do.

Yini'a-ña'wgutinak Valvi'mtīla<sup>en</sup> gīčgola'itī goi'pilen.  
By Yini'a-ña'wgut Raven-Man to the upper part was stuck in.

E'wañ, "Gini'n ka'li-qa'nyan ma-i<sup>en</sup>yu nina<sup>en</sup>lin, tañ-i<sup>en</sup>yu  
She said, "Thy spotted-palate to a sky let it grow, to a fine sky  
nina<sup>en</sup>lin."  
let it grow."

Gayai'tilen, gewñivo'len, "Me'ñqañ i'ti?" E'wañ,  
She came home, they told her, "How thou wert?" She said,  
5 "Valvi'mtīla<sup>en</sup> tī'nmin, Ena'n ti'ykitiy gaya'luplin." Ačhiva'n  
"Raven-Man I killed, he the sun used for a quid." From that  
time

qo'npū ma'a'ti. Va'čvi-ña'ut e'wañ, "Iñei'! Yiča'myi-  
altogether it grew better. Raven-Woman said, "Well By the  
now!

tu'mga lī'gi ina'tči? Tañ-a'weñvoi." E'wañ, "Miyo<sup>en</sup>ogan!"  
brother to his I am put Good he began to eat." She said, "Let me visit him!"  
mind to?

Gayo<sup>en</sup>olen. E'en gavi<sup>en</sup>yalin. Gañvo'len qalhai'ak, "Ena'n  
She visited him. And he was dead. She began to cry, "He  
tu'mkiñ ya'noti vetke'gicñin tai'kinin." Gape'lalen.  
to the other at first annoyance did." She left him.  
people

10 Me'ñqañ nī'ntnin?

How was she to act?

<sup>1</sup> These words are used also as an incantation against bad weather.



Then those people said to Little-Bird-Man, "Go home, both of you!" They said to them, "Go away with a caravan of pack-sledges!" He replied, "We will go on foot." They went away on foot, and came to a river. Little-Bird-Man said to the woman, "Let me carry you (across)!" The woman said to him, "Do not do it!" He said, "It is all right." He carried her, and in doing so he died. Yini'a-nā'wǵut slept a night among stone-pines and was almost frozen to death. On the following morning it dawned, and close to that place a reindeer-herd was walking. All the reindeer had iron antlers. A man was walking there too. He said, "Oh, come here!" She said, "I will not come. My husband has

Ŋa'nyeu	gewŋivo'lenau	Piči'qala <sup>n</sup> ,	"Qiyai'titk."
Those	began to say	to Little-Bird-Man,	"Go home (dual)."
Gíwlinat,	"Mu'uta qí'thitk."	Gíwlin	enna <sup>s</sup> an, "A'łimi,
They told them	"With a be (dual)."	He said	thus, "Well,
(dual),	caravan of sledges		

vai'čita.<sup>stages</sup> Galqa'linat vai'čita. Va<sup>8</sup>yuk gayo<sup>8</sup>olen vai'am-  
 on foot." They went (dual) on foot. Afterwards they found a river  
 n'aqu. Pič'i'qala<sup>en</sup> e'wañ ña'witkatitñ, "Mit'i'mtingi!"  
 big. Little-Bird-Man said to the woman, "I will carry thee!"

5 Ña'witqata ɣewñivo'len, "Qiy'e'm-e<sup>s</sup>'en." E'wañ, "Mal-  
By the woman he was told, "Not needed." He said, "All  
ki'til." ɠati'mtiñlin, va<sup>s</sup>'yuk Piči'qala<sup>s</sup>n ɣavi<sup>s</sup>'yalin. Yini'a-  
right!" He carried her, after that Little-Bird-Man died. Yini'a-  
ña'wgut ɣala'lin qas'wugeñki ke'viñvoñ, kima'k quqi'tiñ.  
ña'wgut came to the stone-pine to stay for a almost she was  
bushes night, frozen.

Miti'w gečha'len, Enka'ta tīlai'vīkin nē'la, pīlvīnti-y'nnala'n.  
To- it dawned, on that is walking a herd, with iron antlers.  
morrow place around

Qla'wul o'pta enka'ta t̥lai'vikiŋ. Gewñivo'len, "Toq,  
Man also on that place is walking. He told her, "Oh,

ro qiya'thi!" Gewñivo'len, "Qiyó'm mila'k! Gümni'n i'pa  
come!" She told him, "I will not come. My actual

died." He said to her, "I am he, I am your husband." He took out his gloves. "These you made for me. I am your husband. I am Little-Bird-Man."

A house was there, also reindeer (for driving). He said to her, "Let us go to Big-Raven! Now let them say again that you have a bad husband!" They went with a caravan of pack-sledges, and they arrived. The people said to Big-Raven, "Oh, your daughter has come with a caravan." Big-Raven said, "Our daughter went away on foot." She said, "Here I am, I have been brought home by Little-Bird-Man." Little-Bird-Man made numerous driving-sledges, all of silver. They lived there

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qla'wul vi'gi." Gewñivo'len, "Wutinnalai'-güm qla'wul-e-  
 man died." He told her, "This-am-I man-am-  
 güm." Yr'hliru gaito'lenau. "Wutissau' gina'n gatai'ki-  
 I." Finger-gloves he took them out. "These thou hast made.  
 linau. Wutissalai'-güm, Pičiqala<sup>nai'</sup>-güm."  
 This-am-I, Little-Bird-Man-am-I."

- Enke' yaya'ña va'ykin, güm'lañ qoya'we. Gewñivo'len,  
 There a house is, also reindeer. He told her,  
 5 "Qoyqinn'aqoyikai'ti min'iqat. Če'čve yewñivola'ñe,  
 "To Raven-Big let us go! Openly they shall tell,  
 'A'ččin qla'wul yawa'ykinen.'" Ğa'lqai'nat mu'uta,  
 'Bad man she has him.'" They went (dual) with the  
 caravan,  
 ğala'linat. Gewñivo'lenau, "Ñawako'k! naya'tin, mu'uta!"  
 they came. They began to say, "Female child! came, with the  
 caravan!"  
 Gewñivo'len, "Mu'čhin ñawa'kak vai'čita qatha'ai."  
 He said, "Our female child on foot they went  
 away" (dual).  
 Gewñivo'len, "Wuttinnalai'-güm. Pičiqala<sup>nai'</sup>-güm inaya'ti."  
 She said, "This-am-I. By Little-Bird-Man I was  
 brought."  
 10 Pičiqala<sup>nai'</sup> nelhepito'nqen yaqa'n-uya'tikiu am čerepro'nau.<sup>1</sup>  
 Little-Bird-Man many created driving-sledges all of silver.
- 

<sup>1</sup> Borrowed from the Russian се́ребро SILVER.

all together, and travelled about in all directions with a caravan of pack-sledges. They lived in joy. They staid there.

E'unki oma'ka gatvañvo'lenau, ga'lñil galaivñvo'lenau  
 There together they lived, in all directions they walked around  
 mu'uta, gaaimiyo'olenau, gatvañvo'lenau. Aččo'č.  
 with a caravan, they lived in joy, they lived. That is all.

## 2. Big-Raven and the Mice.<sup>1</sup>

Some Mouse-Girls walked along the seashore. The youngest Mouse also wanted to follow. Her mother said, "Tie her (and leave her) on the seashore." They bound her with two strings of her diaper. She began to squeal, "Pawawawa'!" and they said, "What is it?" — "I have found a genuine small nail." — "Go to her!" They went to her. "What is it that you have found?" But it was only a small shell. "Oh, strike her!" They struck her, and she whimpered, "Igigi'!"

Pipí'kča-ña'wgutinu gas'hintil'linau. ila'lu lümñena'ykin.  
 Mouse-Women on the seashore walked. The youngest is following.

Ma'ma e'wañ, "As'hí'ñka qwu'a'gitča." A'men gawgu'lin  
 Mamma said, "On the seashore tie her." And they bound her  
 5 am-ma'kil-ñe'eta. Tawtawanñivo'ykin, "Pawawawa'!"  
 with diaper- with two. She began to squeal, "Pawawawa'!"  
 only- strings-  
 A'men e'wañ, "Yí'нна wot?" — "Tíla'go'n! Ta'qíñ-  
 And they said, "What this?" — "I found! Genuine  
 va'gíññipel." — "Íla'ñi qíyo'ola'gitča." Gayo'olen. "Yí'ннаqí  
 nail small." — "The you visit her." They visited her. "What then  
 youngest  
 lu'wa'n?" Qa'čín milya'qpil. "Qaykipla'gitča!" Gañvo'len  
 thou foundest?" And only a shell small. "Strike her!" They began  
 kí'płık, gañvo'len qalhai'ak, "Igigi'."  
 to strike, she began to cry, "Igigi'."

<sup>1</sup> See Jochelson, *The Koryak*, I. c., No. 88, p. 260.



After a while she turned to them again, and began as before, "What is it that I have found? Oh, indeed, it has nails! Oh, indeed, it has eyes! Oh, indeed, it has whiskers!" — "Go to her and see what she has found!" They came to her, and really it was a small ringed seal.

Big-Raven said, "Eh, eh! Why are those Mouse-Girls shouting and dancing?" Miti' said, "Oh, leave off! Why do you want to go to them?" But he went to them. "Well, there! Mouse-Girls, what is the matter with you?" — "Oh, nothing! only this Hairless-One grew angry with us." He said, "Louse me, (one of you!)" One Mouse-Girl said, "I have pricked myself with my father's awl."

Gū'mlañ enkai'ti gañvo'len, "Yi'нна wot tla'go'n?  
Again in the same she began, "What this I found?  
direction

Ča'myeq gavaginña'len, ča'myeq ga'a'lin, ča'myeq ga'a-  
Indeed with nails, indeed with eyes, indeed with  
lu'lin." — "Qryo'ola'gıtča ı.a'ni, yi'нна lu'nin." Gayo'olen,  
whiskers," — "Go to the youngest, what she has They visited her,  
(and see) found."

qačır'n vı'tvitpil.

and really a ringed  
seal small.

5 Quyqınn'a'qu e'wañ, "Eei! ya'qlau Pipi'kča-ña'wgutinu  
Raven-Big said, "Eh, eh! what are Mouse-Women  
they doing,

is'hımlavai'ñalai?" Miti' e'wañ, "Qanqa'wgi. Ya'qkınau  
loudly dance shouting Miti' said, "Cease. What for  
they are?"

nayo'onaui?" Gayo'olenau. "Amei'! Pipi'kča-ña'wgutinu,  
will you visit them?" He visited them. "Well there! Mouse-Women,

yaqlaikine'tik?" — "Ui'ña aya'qka. Atau' A'xgıke  
what are you doing?" — "Not not anything. Simply Hairless-One

kūma'ti." E'wañ, "Qinamlı'a'tik." Qo'lla e'wañ, "Appa'-  
is angry." He said, "Louse me." One said, "With

10 nak<sup>1</sup> inassina'nik toi'pük." Nani'win tami'nñi-qla'wulen  
father on an awl I pricked One could say handicraft-man's  
myself."

<sup>1</sup> A'p̄pa, a'pa in some Koryak dialects, FATHER; in others, GRANDFATHER. Here it is used with both meanings indiscriminately.

One might think she were the daughter of some artisan. He said to another small girl, "Louse me!" — "I have pricked myself with my mother's needle." One might think she were the daughter of some seamstress. "O Hairless-One! louse me." She said, "Eh, all right!" She loused him. (He said,) "Oh, say (these words): 'Grandfather's lice taste of fat!'"<sup>1</sup>

Then he shook his head, and the small mice were scattered in all directions. Some fell into the sea, some into the coast-slime, others into the river, and others again on the pebbles. Big-Raven took the little ringed seal and carried it home. The Mouse-Girls crawled to the shore

ñawa'kak. Va's'qin ña'nyen qai-ña'wis'qat, "Qinamlu'wi!" —  
 female child. Another that small-woman, "Louse me!" —  
 "Çũmma mama'nak<sup>2</sup> tetei'tiñ toi'pük." Nani<sup>s</sup>win, awa'nñi-  
 "I with mamma on a needle I pricked One could say, sewing  
 myself."

ña'win ñawa'kak. "Axgiqe, qina'mlu." E'wañ, "I, toq!"  
 woman's female child. "Hairless-One, louse me." She said, "Eh, well!"  
 Gañvo'len mīlu'k. "Qiwiykin-i'-gi, 'Appanau' mimlu'wgi  
 She began to louse him. "Say you, 'Grandfather's lice

5 nanyamča'čaqenau.'"  
 are tasting of fat."

E'unki gaławtime'lin, ña'nyau qai-pipi'kalñu am-ma'na  
 Then he shook his head, those small mice to different  
 directions

ganiya'linau, — qu'tčau a'ñqak, qu'tčau wapi's'qalqak,  
 he scattered them, — some to the sea, some to the slime,  
 qu'tčau va'yamīqak, qu'tčau wu'gwulqak. Quyqinn'au'nak  
 some to the river, some to the pebbles. Raven-Big  
 ña'nyen vi'tvitpiliñ ganyai'tilen. Ña'nyau gaławñvo'lenau,  
 that ringed seal small he took it home. Those came to the shore,

<sup>1</sup> It seems that the Hairless Mouse-Girl, according to the custom of many native tribes of this country, was killing the lice with her teeth.

<sup>2</sup> *Ma'ma*, probably from the Russian *мама*. The proper Koryak term with endearing sense is *a'mma*.

and asked one another, "Where did you fall?" — "I fell into the sea." — "Then you were cold." — "And where did you fall?" — "I fell on the small pebbles." — "Then you were pricked." — "And where did you fall?" — "I fell into the coast-slime." — "Then you were cold." — "And you, Hairless-One, where did you fall?" — "I fell on the moss<sup>1</sup> spread by mother." — "Then you fell easy."

They said, "Let us go home!" They went home and told their mother, "See, mamma! we have found a small ringed seal, but grandfather took it away." — "Did he? Then we will fetch it back. O daughters! go and look

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es'he'lvĩn uwi'kiu gapñilañvo'lenau. "Gĩ'ssa mi'ñki i'yi?" —  
 between their bodies they told about. "Thou where hittest?" —  
 themselves

"Gũmma a'ñqak ti'yak." — "Vĩ'yañ isku'la'ti." — "Gĩ'ssa  
 "I to the sea hit." — "Then thou wert cold." — "Thou  
 mi'ñki i'yi?" — "Gũmma ti'yak čegai'likik." — "Vĩ'yañ  
 where hittest?" — "I hit on the small pebbles." — "Then

isvĩ'la'ti." — "Gĩ'ssa mi'ñki i'yi?" — "Gũmma vapi's'qalqak  
 thou wert "Thou where hittest?" — "I on the slime  
 pricked." —

5 ti'yak." — "Vĩ'yañ isku'la'ti." — "Gĩ'ssa, A'xhike, mi'ñki  
 hit." — "Then thou wert cold." — "Thou, Hairless-One, where  
 i'yi?" — "Gũmma mama'nak veta'niya'tik." — "To, gĩ'ssa  
 hittest?" — "I to mamma on the moss spread." — "Oh, thou  
 yiyku'la'ti."  
 wert on soft!"

Gewñivo'lenau, "Minyaitĩ'la'mik!" Gayai'tĩlenau, gañvo'-  
 They began to say, "Let us go home!" They came home, they  
 lenau pñalte'lik, "Ki'wan, ma'ma, ya'nut vi'tvipil mitla'wla'ñ,  
 began to narrate, "Truly, mamma, at first ringed seal we found it,  
 small

10 appa'nak i'tčanin." — "Ya'qkinki! Nayanva'nñin, mis-  
 by the grand- he took it "What for! Let them skin it, we  
 father away." —

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<sup>1</sup> Used as a child's diaper. See W. Jochelson, *The Koryak, I. c.*, p. 252.



into his house." They looked in. Then they came back and said, "Eme'mqut is skinning it." — "Now you there, [you Mouse-Girl,] go and look in!" She looked in. "Just now they are cooking it." — "Now, you there, this one, go and look in there!" She looked in. "Just now they are taking the meat out of the kettle." Mouse-Woman said, "Oh, I wish Big-Raven would say, 'We will eat it to-morrow!' We must find a shaman's small stick (used in magic). Oh, you there, small Mouse-Girl! take this bundle of grass (on which magic had been practised) and carry it to Big-Raven's house. There drop it through the vent-hole."

They (the Mice) took it and carried it there, and dropped it into the house. Big-Raven immediately said, "Miti',

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saitiḷa'ñm.    Ñawa'kku,    qawas·vīḷa'tik."    Ḡawa's·vīlinau,  
will fetch it.    Female children,    look in."    They looked in,  
gaya'ḷinau,    ḡi'wlinau,    "Amamqu'tinak    yiwa'nñiykinin." —  
they came,    they said,    "Eme'mqut    he is skinning it." —  
"Am-ñu'nin    qai-ña'wis·qat,    qawas·vu'ḡi."    Ḡawa's·vīlin.  
"Now this one    small-woman,    look in."    She looked in.  
"Akīḷa<sup>8/č</sup>    kokaivīḷai'ke." —    "Am-ñu'nin    qai-ña'wis·qat,  
"Just now    they are cooking it." —    "Now this one    small-woman,  
5 qawas·vu'ḡi."    Ḡawa's·vīlin.    "Akīḷa<sup>8/t</sup>    kokañpaḷai'ke."  
look in."    She looked in.    "Just now    they take (the meat)  
out of the kettle."

Ḡewñivo'len Pipi'kča-ña'wgut, "Iñe'! Quyqinna'qu ne'wñivon,  
She began to say    Mouse-Woman,    "Oh,    Raven-Big    would he say,  
'Tañ-miti'w    mina'wyela,'    Iḷu<sup>8/</sup>pīlñ    ti'ta    mñeḷo<sup>8/č</sup>ola!    Qai-  
'Well to-morrow    we will eat it,'    Shaman's    when    we shall find!    Small  
small stick

ña'wis·qat    em-ña'no    qiya<sup>8/</sup>thin    vai-ki'ltipilñ.    Qīḷaḷaḡi'tča  
woman    there-that one    bring    grass-bundle small.    Carry it away

Qoyqinn·aqoyikai'tñ,    qīnayala'ḡitča."  
to Raven-Big's (house),    drop it."

10    Ḡaḷa'lin,    ḡana'yalin.    Quyqinn·a'qu    e'wañ,    "Mitei',  
They carried    dropped it.    Raven-Big    said,    "Miti',  
it away,

we had better eat this meat to-morrow." And she said, "All right!" — "Oh, you, small Mouse-Girl! go and look into the house!" — "Just now Miti' is arranging the bed." — "And now you, go and have a look!" — "Just now they have gone to sleep, they are snoring." — "Now, there, let us go!" They took bags and iron pails, went there, and put all the cooked meat into them, also what was left of the broth. They defecated (into the kettle), also filled Miti's and Big-Raven's boots with small pebbles.

Next morning they awoke. "Miti', get up! Let us eat!" Miti' began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What is the matter with you?" — "Oh, nothing!"

miti'u minnu'nau noo'wge." A'men e'wañ "I, i'nmi-to-morrow we will eat the cooked meat." And she said "Eh, all qu'nũm." — "A'men y'нна, qai-ñā'wis'qat qawa's'vugin." — right!" — "Oh, what, small-woman look in there." — "Akila<sup>6/8</sup> taka'wñekin Miti'." — "Am-Enyi'n qai-ñā'wis'qat, "Just now prepares the bed Miti'." — "Now this small-woman qawa's'vi." — "Akila<sup>6/8</sup> gayi'lqalīnau, enkayałai'ke." — look in." — "Just now they are gone to sleep, they are snoring." — sleep,

5 "Toq, minlqala'mik." Milh-u'kkamau a'gimu ga'kmiłinau, "There, let us go!" Russian vessels bags they took them, ga'lqalīnau, i'miñ noo'wge gayo'olenau, a'kyel ipa'ña they went, all the cooked they put in, also broth meat

paio'čipit. Ga'łai'olen, i'miñ Miti's'hinau Quyqinn'aqu'čhi-remainder. They defecated, also Miti's Raven-Big's nau pla'ku wu'gwa gaye'lin. boots with pebbles they filled.

Miti'u gakyawlinat. "Mitei', qakya'wgi, mña'wyi." Next day they awoke. "Miti', get up! Let us eat!"

10 Miti' gapłaitiñvo'len. "Mikikiki'k, mikikikiki'k!" — "Ya'qiykin Miti' began to put on "Ah, ah, ah! ah, ah, ah!" — "What art thou her boots.

enña<sup>6/8</sup> an i'tiykin?" — "Ui'ña y'нна!" Quiqinn'a'qu thus art thou?" — "Not anything!" Raven-Big

Big-Raven then put on his boots. "Ah, ah, ah! ah, ah, ah!" — "And what is the matter with you? You cry now, just as I did." — "Oh, stop (talking), bring the cooked meat, heat the broth!" Miti' drank some broth, (and immediately cried out,) "It tastes of excrement, it tastes of excrement!" — "Oh, bring it here!" Then Big-Raven also cried, "It tastes of excrement, it tastes of excrement!" — "Mouse-Women have defiled us." — "I will not forgive this. I will stun them with blows. Bring me my big club!" She gave it to him, and he started to go to the Mouse-Women. "Oh, grandfather is coming. Tell him, 'Eat some pudding of stone-pine nuts!'" — "What good are those puddings of stone-pine nuts! I have no

gaḡlaitiñvo'len. "Mikikikik'k, ikikikik'k!" — "Ya'qiykin  
began to put on his "Ah, ah, ah! ah, ah, ah!" — "What art thou,  
boots.

Enña'an i'trykin? A'chi a'men gú'mkiñ ní'wi-gi." — "Qa'nkau,  
thus art thou? Now like me talking art "Cease,  
thou."

qiya<sup>8</sup>'thin noo'wge. Mína'wyi. ipa'ña qinathileu'." Miti'  
bring cooked meat. Let us eat! Broth make warm." Miti'  
gañvo'len ipa'wik. "A<sup>8</sup>la'tve, a<sup>8</sup>la'tve!" — "Qiya<sup>8</sup>'thin!"  
began to drink "It tastes of it tastes of "Bring it here!"  
(broth). excrement, excrement!" —

5 Quyqinn'a'qu o'pta e'wañ, "A<sup>8</sup>la'tve, a<sup>8</sup>la'tve!" — "Pipik'ča-  
Raven-Big also said, "It tastes of it tastes of "Mouse-  
excrement, excrement!" —

ña'wgutinu ganta'witkiñau-mu'yi." — "Qaye'm ña'no,  
women have defiled us (two)." — "I will not this  
(forgive),

mikiḡl'is-qewla'tik. Qiya<sup>8</sup>'thin qolowočú'mñin." Ga'i'liñin,  
I will stun them with blows. Bring big club." She gave him,

ga'lqaiñ, ya'liñ gata'wañlen. "Qulu', qulu', qulu'k!" —  
he went away, there he was moving on. "Big, big, big!" —

"Appa'nak nenenela'mik. Qiwl'a'gítča, 'Ní'klí-ye'łka!" —  
"By the grand- father he appears to us. Tell him, 'With stone-  
father pudding!' —  
pine nuts





to the eyelids. The Mouse-Women have defiled you." He said, "Hm! now at last I grew angry. Bring me my big club. I will go there and club them."

He went there. "Oh, grandfather is coming! Say to him, 'Have some pudding of root of *Polygonum viviparum*!'" — "What for?" — "Then have some pudding of berries of *Rubus Arcticus*." — "Yes, I will have some pudding of berries of *Rubus Arcticus*." He entered, and began to eat the pudding. "Grandfather, lie down on your side and have a nap!" — "All right! I will lie down on my side and have a nap."

He slept, and they painted his face with charcoal. "O grandfather! get up, the day is breaking!" — "Yes,

ka'lenat? Pipí'kča-ña'wgutıyık gantawitkiña'w-i-gi." E'wañ, attached to eyes? By Mouse-Women by them defiled-art thou." He said, "Çm, wü<sup>8</sup>tçu nanñičvina'w-güm. Qıya<sup>8</sup>thın qolowočü'mñın.

"Hm! just now grew angry-I. Bring big club.

Mıyo<sup>8</sup>onau kiplo'nvu."

I will find them to strike them."

Ça'lqaḷın. "Qulu', qulu', qulu'k!" — "Appa'nak  
He went away. "Big, big, big!" — "By the grandfather

5 nenenela'mık. Qıwla'gıtča, 'A'wyek-ye'lka!" — "Ya'q-  
he appears to us. Tell him, 'With root 1-pudding!' — "What  
kınau!" — "Pa'yıttı-ye'lka." — "O, pa'yıttı-ye'lka tıya'yıl-  
for those!" — "With berry-pudding — "Yes, with berry-pudding I will eat  
of *Rubus Arcticus*." of *Rubus Arcticus*

kuñ." Gaya'lqıwlin, gañvo'len yi'lquk. "Appa', a'yičña  
the pud- He entered, he began to eat of "Grandfather, on your  
ding." the pudding. side

gayı'sqata!" — "A'nam-e<sup>8</sup>en, a'yičña tıyayılqatıñ."  
sleep!" — "All right! on my side I will sleep."

Çayılqalın, gaḷa<sup>8</sup>wkalı'lin wü'lka. "Appa', qakya'wgi,  
He slept, they painted his face with coal. "Grandfather, get up,

10 a<sup>8</sup>lona'nñıvoi!" — "O, e<sup>8</sup>en tıyakya'wıñ." Çakya'wlin.  
daylight is coming!" — "Yes, all right! I will get up." He awoke.

<sup>1</sup> A'wyek, root of *Polygonum viviparum*.

all right! I will get up." He awoke. "Grandfather, have a drink from the river there!" — "All right! I will drink." He went away, and came to the river. He began to drink, and there he saw in the water his own image. "Halloo, Painted-Woman! you there? I will drop a stone hammer as a present for you." Oh, he dropped it. "Halloo, Painted-Woman! I will drop down my own body! Halloo, Painted-Woman! shall I marry you?" Oh, he jumped down into the water. That is all.

- 
- "Appa', ña'niko va'amik yiwgič'i'ta." — "E'en a'nau  
 "Grandfather, there in the river have a drink!" — "All right!  
 tiyayi'wgic'iñ." Ga'lqaḷin, gaḷa'lin va'amik, gañvo'len  
 I will drink." He went, he came to the river, he began  
 i'wgic'ik, gaḷa'ulin čini'nkin vi'yilviyil. "Mei, Ka'li-ña'ut,  
 to drink, he saw his own image. "Halloo, Painted-Woman!  
 g'issa E'unki? Yipa'ña mina'yatin." Gek, gana'yalin.  
 thou there? (Stone) hammer I will drop." Oh, he dropped it.  
 5 "Mei, Ka'li-ña'ut, u'wik mina'yatin! Mei, Ka'li-ña'ut,  
 "Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!  
 me'če mima'ta-ge?" Gek, u'wik gana'yalin. Aččo'č.  
 whether I shall marry thee?" Oh, body he dropped it. That is all.

### 3. The Mouse-Girls.<sup>1</sup>

Mouse-Girl said, "Let us play!" They played, and one of them lost a tooth, the youngest one of all. They said to her, "How did you lose this tooth?" She said, "I was

- 
- Pipi'kča-na'wgut e'wañ, "Mino'yičvaḷa." Gañvo'lenau  
 Mouse-Woman said, "Let us play!" They began  
 uyičva'tik guyičvanñivo'lenau. Qolla gava'nnintaḷen, ilalu'.  
 to play they were playing. One has lost a tooth, the young-  
 est one.  
 E'wañ, "Ya'qi vanninta'ti?" — "I's'ya-Nipaiva'tinak  
 They said, "How didst thou hast lost a tooth?" — "Heavenly by the Envious-one  
 thou

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<sup>1</sup> Compare W. Jochelson, *The Koryak*, I. c., No. 97, p. 284.



shot by the Envious-One from heaven. By his arrow I lost my tooth. Now I shall die, how can I live?" They said to her, "Do not stay outside! Let us carry you into the house!" They carried her home. Her mother said, "What has happened to you?" — "I was shot from the sky by the Envious-One with an arrow."

The mother said, "Let us call grandmother!" They called her, they brought her to the house. She began to practise shamanism (in order to find out) where the small daughter got her suffering. She said, "My breath does not fit anywhere. Then she wanted to go to the porch. Ermine-Woman said, "Halloo! I will go to the porch, I will inspect the puddings." The small girl pilfered there, and so she lost her tooth. They looked at the

inałqaina'wi, iñi'nñinik ma'qmita tuva'nnintatik. Tyavi<sup>s</sup>'yañ,  
I was shot at, from this one arrow I lost a tooth. I shall die,  
me'nqañ mikyula'tik?" Gewñivo'len, "Ga'čñin, mi'qun.  
how shall I live?" They said to her, "In the outside, indeed!  
Mĩnynai'tala-ge." Gek, ganyai'talen. ɲa<sup>s</sup> gi'wlin, "Ya'qi  
Let us bring thee home!" Oh, they brought her Mother said, "How didst  
home! thou

enña<sup>s</sup>'an i'ti?" — "Ega'ñko nałqaine'w-gũm ma'qmita  
thus wert thou?" — "From heaven shot was I with an arrow

# 5 Nipaiva'thitñinak."

by the Envious-one."

E'wañ, "An'a' mĩnaiña'wlan." Gaiña'wlin, ganyai'talen,  
She said, "Grand- let us call!" They called her, they brought her  
mother to the house,

gañvo'len aña'nyak, mañe'nko ñawa'kak gaño'valen.  
she began to practise from where female child became suffering.  
shamanism,

E'wañ, "Ui'ña wi'yiwi aplipa'tča menkei'ti." Ki'tañ am-  
She said, "Not breath does not fit anywhere." Then

yaqalheñe'tiñ taya'ñikin. E'wañ Imča'na-ña'wgut, "Yawo',  
to the porch she wanted. Said the Ermine-Woman, "Halloo!

10 yaqalheñe'tiñ mılqa'tik. Yi'łku minčičatıs'qı'wnau." Qai'-  
to the porch I will go. Puddings I will inspect. Small

puddings, and saw that one made of stone-pine nuts had been gnawed at. There she left a tooth. Indeed, when pilfering she lost a tooth. Ermine-Woman brought in the tooth. "Whose tooth is it?" Ermine-Woman said, "On which of the small girls shall we try this tooth?"

She said to one of the small girls, "Open your mouth!" That one opened her mouth. She applied the tooth, but it did not fit. In the same way it did not fit any of those small girls. Ermine-Woman said, "Let us try it on the little suffering girl!" She tried it, and it fitted her well. Ermine-Woman said, "She was pilfering." What should she do?

---

ña'wis'qat tawí'tkñi, ñi'nñinik vanninta'ti. Gayo<sup>8</sup>olenau  
woman did havoc, therefore she lost a tooth. They found

yí'ku, ma'nin nklí'-ye'lkíyel, ña'nyen gačr'čhulin. Ña'niko  
the which stone-pine pudding, that one was gnawed. There  
puddings, nut

va'nniñin gape'laen. Qačr'n Ena'n tawí'tkñik gava'nnin-  
a tooth she left. Really she pilfering has lost a

taen. Imča'na-ña'wgutnak gana'tvilen va'nniñin. "Miko'n  
tooth. By the Ermine-Woman was brought in the tooth. "Whose

5 vannilño'n?" Imča'na-ña'wgut gí'wlin, "Ma'nin-qai-ña'wis'-  
tooth?" Ermine-Woman said, "To which small woman

qatik mintante'nmiñlan?"  
we shall apply it?"

E'wañ ñu'nin qai-ña'wis'qat, "Quwa'ñilat." Ña'nyen  
She said to yonder small-woman, "Open your mouth!" That one

gawañila'en. Va'nniñin gatan'apče'pinlin, gaaqai'paen.  
opened. The tooth she applied it, it badly fitted in.

í'mi ga'mga-qai-ña'wis'qat, í'mi gaaqai'paen. E'wañ  
Also to every small-woman, also it badly fitted in. Said

10 Imča'na-ña'wgut, "Em-ta<sup>8</sup>l-qai-ña'wis'qatik qatante'nmin-  
Ermine-Woman, "To the suffering-small-woman apply it."

ñan." Ña'nenenak gatante'nmiñlen, gapplepa'lin. E'wañ  
To that one she applied it, it fitted in. Said

Imča'na-ña'wgut, "Ena'n tawí'tkñik." Me'ñqañ ni<sup>8</sup>tva<sup>8</sup>'an?  
Ermine-Woman, "She did harm." How could she be?





caught in a snare." She said, "Go to the upper store-room (in the porch) and eat something!" He said, "What for? Those provisions taste of the upper storeroom." She said, "Go to the cache and eat something!" He said, "What for? Those provisions taste of the cache."

Big-Raven spread a snare close to his elevated storehouse (raised on supports). The small kamak ran there, and was caught in a snare. He began to whimper; "Oh, oh, I am caught, I am caught!" Big-Raven said, "It came to my mind to go and to look at this snare." He came to it, and wanted to enter the storehouse, but stumbled over something lying in the way. "What now, what is it?" — "It is I. I am caught." The small kamak

nayanoga'thi." E'wañ, "Yas·qalkai'tiñ gawyis·qi'wa."  
 thou wilt be caught in a snare." She said, "To the house-top (go and) eat something!"

E'wañ, "Ya'qkinau, niyas·qalqača'čaqenau." E'wañ,  
 He said, "What for? they taste of the house-top." She said,  
 "Ołhiwe'tiñ gawyis·qi'wa." E'wañ, "Ya'qkinau, nolhoča'-  
 "To the cache (go and) eat something!" He said, "What for? they taste of

čaqenau."  
 the cache."

5 Quyqinn'aqu'nak ena't gantwa'len ma'mik. Ñanikai'tiñ  
 Raven-Big a snare has spread near the elevated storehouse. There

gaginta'wlin, qai-ka'mak, gawga'len ena'tik, gañvo'len  
 he ran, small kamak, was caught in the snare, he began

qalhai'ak, "I, tu'kwak, tu'kwak." Quyqinn'aqu e'wañ,  
 to cry, "Oh, I am caught, I am caught!" Raven-Big said,

"Yawo', ena'tpel miyo'an, li'gi ti'tcin." Gayo'olen, ai'ak  
 "Well, now, snare I will visit, to my I had it." He visited it, into the storehouse

gaya'lqinvolen, geñu'galen. "Wu'tcin yaq, yinna?" —  
 he wanted to enter, he stumbled. "This, now, what?" —

10 "Gũmma, kitta' tu'kwak." A'naqun kula'kata<sup>1</sup> nimeyeyit-  
 "I, there I am caught." And so with (his) fist he was brushing

<sup>1</sup> Borrowed from the Russian кулакъ FIST.

was crying, and brushing away his tears with his small fist. "Stop blubbling! I will take you to Miti'." He brought the small kamak to his house, and said, "O, Miti'! dance in honor of (our) catch!" She began to dance, "We have a small kamak, we have a small kamak!" Big-Raven said, "You dance in a wrong way. Ga'na, step forth and dance in honor of (our) catch!" She came out and began to dance, "We have a small ma'kak, we have a small ma'kak!" Big-Raven said, "Really this is right."

They took him into the house. The house-master said, "What shall we make out of you, a cover for the roof-hole?" — "Not this. If I am made into a cover for the roof-

va'qen, niqalhai'aqen. "Aqalhai'aka qitr'ykin-i'-gi. Mete'nañ  
away tears, he was crying. "Not crying be thou. To Miti'

mínyaita't-ge." Ganyai'talen. "Mitei', qai-ka'makpel qam-  
I will bring thee He brought him "Miti', small kamak small dance  
to the house." to the house.

la'wun." Gek, gañvo'len mīla'wuk, "Gaqqaika'makata  
for his Oh, she began to dance! "With a small ka'mak  
(catch)."

gana<sup>8</sup>/l-mu'yu, gaqqaika'makata gana<sup>8</sup>/l-mu'yu!" Quiqin-  
became we, with a small ka'mak became we! Raven-Big

5 n'a'qu e'wañ, "A'lvañ qamla'wun. Ga'na, qiwini, g'issa  
said, "Wrongly thou dancest Ga'na, come out, thou  
for him.

qimla'we." Giwi'nilin, gañvo'len mīla'wuk, "Gaqqai-ma'ka-  
dance!" She came out, she began to dance, "With a small ma'kak

kata gana<sup>8</sup>/l-mu'yu, gaqqai-ma'kakata gana<sup>8</sup>/l-mu'yu!"  
became we, with a small ma'kak<sup>1</sup> became we!"

E'wañ Quyqinn'a'qu, "I'pa, enña<sup>8</sup>/an."

Said Raven-Big, "Indeed, thus."

Gana'tvilen, e'wañ, "Ya'qu mintaikila'-gi, tomñena'ñu?"

They carried him (the house- "Into shall we make thee, into a cover for  
in, master) said, what the roof-hole?"

10 E'wañ, "Qiyne<sup>8</sup>/en. Tomñena'ñu qinataikila'tik, tyañlan-  
He said, "I do not want it. Into a cover for you shall make me, I shall feel  
the roof-hole (if)

<sup>1</sup> Ga'na mixes up the sounds of the word ka'mak. Still Big-Raven finds it quite right.

hole, I shall feel smoky, I shall feel cold." The house-master said, "What shall we make out of you, a plug for the vent-hole?" — "Not this. If I am made into a plug for the vent-hole, I shall be afraid of evil spirits passing by." The house-master said, "What, then, do you wish us to make of you? Perhaps a work-bag for Miti'." He said, "Not this. I shall feel smothered." The house-master said, "We shall make you into a thong." The small kamak began to laugh and said, "Yes!"

They made him into a thong, they cut him duly, then they carried the line out and began to stretch it (tightly). Thus stretched, they (left it there). Big-Raven's people went to sleep. Frost-Man and his people said,

ñivo'ykin, tiyaqatmawñivo'ykin." E'wañ, "Kulipčina'ñu  
smoky, I shall feel cold." (The house-master) said, "Into a plug for the vent-hole

mintaikila'-gi." E'wañ, "Qiyime'en. Kulipčina'ñu qinatai-  
we will make thee." He said, "I do not want it. Into a plug for the vent-hole if you shall

kila'tik, tiyayimgumganñivo'ykin ñenve'thičñin." E'wañ,  
make me, I shall be afraid of evil spirits (passing by)." (The house-master) said,

"Ya'qu-yak quwai'matin a'ntai'ki-gi? Miti'nak čai'učhu?"  
"Into what, then, thou desirest one should make For Miti' into a working-bag?"

5 E'wañ, "Qiyime'en. Tiyapeikilaññivo'ykin." E'wañ,  
He said, "I do not want it. I shall feel smothered." (The house-master) said,

"Ñi'lñu mintaikila'-gi?" Gañvo'len ačača'tik, e'wan, "O!"  
"Into a we shall make thee?" He began to laugh, he said, "Yes!"  
thong

Ñi'lñu gatai'kiñvo'len, gas'viñvo'len, ña'čhinoñ ga'la'len,  
Into a they made him, they cut him (into to the outside they carried it,  
thong a line)

gañvo'len tve'tik, ga'tvelen. Quqqinn'aqu'wgi gayi'lqalinalau.  
they began to stretch they stretched Big-Raven's people went to sleep.  
it, it.

Annimaya'tiyik gi'wlinau, "Quiqqinn'aqu'nak qai-ka'mak  
(Those) with the said, "By Raven-Big a small kamak  
Frost-Man



"Big-Raven has caught a small kamak. They made him into a thong. Let us go and steal it!" They found it, and began to untie it. Then it cried aloud, "Quick, get up! Already they are untying me!" Big-Raven said, "What is the matter with our small line? It wants to awaken us. Quick, let us get up!" They woke up, and said to the small kamak, "What is the matter with you? Why were you crying so loudly?" The small kamak said, "Frost-Man's people wanted to carry me away."

The people living down the coast heard (about the thing), — how Big-Raven caught a small kamak; and how they made him into a thong; and how no one succeeded in carrying it away, it was so watchful. Those people began to say, "We will go and carry it away."

ganu'kwalin. Nĩ'lñu gatai'kilin. Mintu'las'qewlan." Ga-  
they caught him. Into a thong they made him. Let us steal it!" They

yo'olen, gañvo'len yi'ssik. E'unki gaku'mñalen, "I'na<sup>8</sup>,  
found it, they began to untie it. Then it shouted, "Quick,  
qikyawla'tik. Ke'nam nassi'nño-güm." Quyqinn'a'qu e'wañ,  
wake up! Already they are untying me." Raven-Big said,  
"Nĩ'lñipilñ ya'qñivoi? Tenanikyo'nñivoi. I'na<sup>8</sup> mñikya'wla."  
"Thong small what is the matter with it? It wants to awaken us. Quick, let us get up!"

5 Gakya'wlinau. Gi'wlin, "Nriya'qi-gi, nĩpĩs'viča'ti-gi?" E'wañ,  
They woke up. They said "What is the matter with thee? Why wert thou crying (so loud)? He said,

"Annimaya'tiyik nĩtula'tiy-güm."

"By Frost-Man's people they wanted to steal me."

Atta<sup>8</sup>yol-ya<sup>8</sup>mka gava'lomlen, Quyqinn'aqu'nak qai-  
By Down people they heard it, by Raven-Big small  
(the coast)

ka'mak ganu'kwalin, nĩ'lñu gatai'kilin, napkawñivo'ykm  
kamak was caught, to a line they made it, they could not  
tula'tik, nĩhĩkyu'qin. Gewñivo'lenau, "Močhna'n mintu'-  
steal it, it is quite wakeful. They began to say, "We will go  
10 las'qewlan." E'wañ, "Mi'qun, missatula'ala'nñin." Quyqin-  
and steal it." They said, "Why, we will steal it." Raven-

They said, "Surely we will carry it away." Big-Raven's people went to sleep. The people living down the coast came and took the line. It wanted to awaken the other people, but it was unable to awaken them. "Oh, they are untying me already, they are carrying me away!" Indeed, they untied it and carried it away; they stole the line.

The others woke up, but there was no line whatever. It had been taken away. Big-Raven said, "People living down the coast have committed this theft. Indeed, they took it, nobody else." Eme'mqut said, "A very good line was taken away, still we will bring it back." Eme'mqut made a wooden whale and entered it. He went away and came to the people living down the coast. Those people were walking around. They were saying, "This

n'aqu'wgi gayi'lqalinau. Gũ'mlañ gatu'las'qewlin Atta<sup>s'</sup>yol.  
Big's people slept. Again they stole it by Down  
(the coast)

ya<sup>s'</sup>mka. Gañvo'len tenanikyu'nka, qupka'wñunenau  
people. It began to waken them, it could not them

yanikya'wñak. "Kena'm nassitoya'ñvoi-gũm, natu'la'nñivoi-  
to waken. "Already they untie-me, they steal-me."

gũm." Gassitoya'len, galla'xtalen, gatu'lalin.

They untied it, they carried it away, they stole it.

5 Gakya'wlinau, e<sup>s'</sup>en yaq ñi'lñin ni'tin, gatu'lalin.  
(Those) woke up, indeed what line should they stole it.  
be there,

Quyqinn'a'qu e'wañ, "Atta<sup>s'</sup>yol-ya<sup>s'</sup>mka natu'la'tin. Uí'ña-  
Raven-Big said, "By Down people they stole it. Not  
(the coast)

wan minka'kila, e<sup>s'</sup>en ganka'kila." Ama'mqut e'wañ,  
by anybody (else), indeed, by those." Eme'mqut said,

"Tan-ñi'lñin natu'la'tin, e'wun missaitila'ñin." Amamqu'tinak  
"Good-line they stole it, still we will bring it Eme'mqut  
(back) home."

u'tti-yu'ñi gatai'kilin, gankageñe'ti gaya'lqiwin, ga'lqalin,  
wooden whale he made it, in there he entered, he went,

is the first time that such a whale has come near to us. It is a very good whale."

They attacked the whale, came near to it, and threw at it a harpoon with a new line. The small kamak lustily bit into the whale. Eme'mqut said to him under his breath, "Why are you biting me? I have come to fetch you home." Eme'mqut threw into the boat of the whale-hunters some berries of *Rubus Arcticus*, and they began to eat them. Meanwhile Eme'mqut fled in all haste to his house. He carried away the new line, and took it home. They ceased carrying the line out of the house. They kept it always in the inner room, so the others could not steal it. That is all.

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gała'lin. Atta<sup>8</sup>yol-ya<sup>8</sup>mkĩĩ galai'vĩĩvolen. Gewĩĩvo'lenau,  
he came. Down (the coast) people walked around. They were saying,  
"Wũ'tcu iĩĩ'nĩĩn yu'ĩĩ qulai'vun, mal-yu'ĩĩ."

"This time such whale comes (to us), good-whale."  
only

Gayuñyupe'nyĩlenau, gayo<sup>8</sup>olen, tui-ñĩ'lĩña gata'kyĩlin,  
They attacked the whale, they came close with a new they threw at it,  
to it, (harpoon) line

qai-ka'mak yu'ñyuk gamalĩnai'vulen. Amamqu'tinak gĩ'wlin  
small ka'mak into the whale well bit. Eme'mqut said

5 vi'n'va, "Quya'qĩĩ qinei'gu? Gũmna'n te'tti-gi." Atvigeñe'tĩ  
secretly, "What art thou art biting I (come to) fetch-thee." Into the boat  
doing me?

Ama'mqut pa'yitta gape'wiwalen. Ña'nko gana<sup>8</sup>linau  
Eme'mqut with berries threw into. Then they were  
of *Rubus Arcticus*

pa'yittok. Ama'mqut gamalhintawlen yaite'tĩĩ. Gangĩn-  
eating berries Eme'mqut well fled to the house. He stole  
of *Rubus Arcticus*.

tawa'len, ganyai'talen; gana'nkaulen tĩñala<sup>8</sup>tik. Qo'npũ  
it, he brought it home; they ceased to carry it out. Altogether

ya'lku ninnipĩĩvo'qen. Qo'npũ ganka'wlinau tula'tik.  
in the they kept it. Altogether those ceased to steal.  
inner room

10 Aččo'č.  
That is all.



He recovered his senses, and said to his wife, "Cook

"O, gǔ'mma qa'čik oyamyei-gum? gǔ'mma oya'mtiwilei-  
 "Oh, I whether Man-game-am I? I man-am  
 gǔm." Gana'tvilen, anina'wi niqupu'wi nanoñvo'ykinenau,  
 I." They brought him, his joints they are consuming,  
 vi'yañ lelapitčoñvo'ykin. Quyqinn-a'qu ganu'lin, imiñ  
 notwithstanding he looks up. Raven-Big they ate him, still

10    Ḡačhičaña'wlen.    E'wañ,    "Qita'pañ."    Ḡata'pañlen.  
He recovered (his senses).    He said,    "Cook soup!"    She cooked soup.

<sup>1</sup> Evil spirit (cf. W. Jochelson, *The Koryak*, l. c., p. 27).

some soup for me!" She cooked some soup, and he ate all alone a large kettleful. Then he said to Miti', "Bring the big hammer!" She gave him the hammer, and he swallowed it. He arrived at to the house of some kamaks, and vomited through the vent-hole. (He filled the whole house) and made them climb upward. The big kamak was standing in the middle of the house. Big-Raven struck him with the hammer. He killed him. Big-Raven came home. That is all.

Ña'nyen kuka'-yičin'a'qu am-E<sup>8</sup>na'n ganu'lin. E'wañ  
Then kettle-ful big alone he ate. He said  
Mete'na, "Qiya'thin kī'lvī-yīpa'ña."<sup>1</sup> Ğai'ḷḷin. Ğek,  
to Miti', "Bring (large) grooved She gave it to Oh,  
hammer!" him.  
ganu'lin. Ğek, gaḷa'lin kamakn'aqo'yikiñ yinootñe'ti gañ-  
he ate it! Oh, he came to the kamaks' (house) into the vent- he  
hole  
vo'len giya'lık, ganıpgā'wlenau. Kama'kn'aqu gino'n-  
began to vomit, he made them climb Ka'mak-big in the  
upward. middle  
5 čottai'nīk-tve'tekin. Ña'nyenata kī'lvī-yīpa'ta gaki'pluñen,  
outer part of is standing. With that (large) hammer he struck him,  
the house groove  
ga'nmilen. Quyqi'nn'aqu gayai'tilen ña'nyen. A'ččič.  
he killed him. Raven-Big went home that one. That is all.

## 6. Kīlu' and the Bumblebees.<sup>2</sup>

Eme'mqut lived with his people. He married Kīlu', but they were childless. One time Eme'mqut went into

Enña<sup>8</sup>'an Amamqu'tinu vañvolai'ke. Amamqu'tinak  
Thus Eme'mqut's people lived. By Eme'mqut  
Kīlu' gama'talen, ui'ña akmi'ñika gi'linat. Va<sup>8</sup>'yuk  
Kīlu' was married, no childless they were Afterwards  
(dual).

<sup>1</sup> A large stone hammer with a narrow groove for hafting.

<sup>2</sup> Compare W. Jochelson, *The Koryak*, *L. c.*, No 107, p. 294.

the open (country). He followed a river upstream. Then he saw numerous people. Some of them were women. Their bodies were resplendent with the reflection of light. All the men wore jackets of broadcloth, all the women wore calico overcoats. Eme'mqut hurried to them. He fell in love, and began to help those people. They were fishing with drag-nets. Very soon he married a Bumblebee-Woman. Those people were Bumblebee people. His new wife brought forth numerous children.

Then Kīlu' became restless, and could not sleep. She came to the river, and followed it up-stream. Then she looked around, and saw those fishermen. Eme'mqut was

---

Ama'mqut notai'tñ ɣa'lqaɫin, va'am-eche'tɪ ɣa'lilin, va'yuk  
 Eme'mqut to the (open) went, river-up stream he followed, afterwards  
 country

ɣanyininiña'linau i'naɫka oya'mtiwɪlu, ya'nya e'en ña'wit-  
 appeared to him numerous people, partly women,  
 qatu, lɪ'gan mɪmtelhiyalai'ke, qɫa'wɪlu am-palto'lu,<sup>1</sup> ña'wis-  
 even resplendent with light, men all in jackets of women  
 broadcloth,

qatu am-mani'ssaɫu. Ama'mqut avi'ut ɣaɫa'lin, ɣaqalei'pɪlin,  
 all in calico. Eme'mqut in haste came, fell in love,

5 ɣaɳivo'len vɪnya'tɪk kaña'tila<sup>g</sup>k. Avi'ut Yu'qya-ña'ut  
 began to help fishing with In haste Bumblebee-Woman  
 drag-nets.

ɣama'talen. Ña'nyeu qačɪ'n Yuqyamtila<sup>g</sup>nu. I'naɫka  
 he married. Those indeed Bumblebee-Men. Numerous

kmi'ñu ɣaitoi'vɪlenau.

children she brought forth them.

Va'yuk Kīlu' ña'nyen ɣapkawñivo'len yayɪs'qa'nñik.  
 Afterwards Kīlu' that one could not sleep.

ɣa'lqaɫin va'amik eche'tɪ, va'yuk ɣaɫapitčoñvo'len, a'nke  
 She went to the river up-stream, afterwards she looked around, there

10 ɣaɣetañvo'lenau kaña'tɪlu. Ama'mqut a'nke o'maka  
 she saw the fishing Eme'mqut there together  
 people.

---

<sup>1</sup> Borrowed from the Russian ПАЛЬТО OVERCOAT.

there with them pulling in the nets. Kīlu' approached them. She trampled to death Eme'mqut's new wife, who scattered around a large quantity of fly-eggs. All the eggs became Bumblebees. The fishermen also turned to Bumblebees. Eme'mqut could do nothing, so he went home. That is all.

---

kaña'tiykin. Gayo<sup>8</sup>'olen Kīlu'nak. Amamqu'tinin ña'wītqat  
 is fishing. She visited them by Kīlu'. Eme'mqut's woman  
 ɣaçañčis'qu'lin, ya'qam ai'kīpa ɣapī'wyalin. Yuqya'nu  
 she trampled her, only with fly-eggs she scattered Bumblebees  
 herself around.  
 ɣana<sup>8</sup>'linau, imiñ kaña'tīlu yuqya'nu ɣana<sup>8</sup>'linau. Ama'mqut  
 they became, also fishermen bumblebees became. Eme'mqut  
 nīyaqñīvo'ykin. ɣayai'tilen. Aččo'č.  
 what had he to do. He went home. That is all.

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## 7. Eme'mqut's Whale-Festival.<sup>1</sup>

Eme'mqut and his people were living. They were hunting whales, and killed one whale. They took it home. Then they arranged a thanksgiving ceremonial. They gathered together all the reindeer-breeding people, also the Magpies (namely, Magpie-Women).

"Magpie-Woman, you dance!" — "What shall I sing

- 
- 5 Enña<sup>8</sup>'an Amamqu'tinu vañvołai'ke. Enña<sup>8</sup>'an ɣavałai'ki-  
 Thus Eme'mqut and his are living. Thus they were  
 people  
 lañvo'len yu'ñyuk, ɣayuñyu'linau, ɣanyaitanñivo'lenau.  
 pursuing a whale, they killed the whale, they took it home.  
 Va<sup>8</sup>'yuk ɣenačaxčanñivo'lenau, i'mi ča'wču'wau. Vakithim-  
 Afterwards they arranged a thanksgiving all reindeer-breeding all Magpie-  
 ceremonial, people  
 tīla<sup>8</sup>'nu ɣanumaka'wlinau, to, Vaki'thi-ña'wgutinu.  
 People they gathered, oh, Magpie-Women.  
 "Vaki'thi-ña'wgut, qamla'wge!" — "Ya'qin-yaq ti<sup>8</sup>'wik?  
 "Magpie-Woman, dance!" — "What, then, shall I say?"
- 

<sup>1</sup> Compare W. Jochelson, *The Koryak*, I. c., No. 89, p. 266.



while dancing? I am unskilful. Vakikikikikiki'. My mother told me, 'Do not leave anything from the other people's wallets!' My grandmother said to me 'Leave something from the other people's wallets!' Vakikikikikiki'!"

"So it is," said Kīlu'. "When we come to find them, our wallets are (half-)eaten." Magpie-Woman had nothing to say, so she felt ashamed and flew away.

"Oh, you Fox-Woman! it is your turn to dance." She grew excited and sang, "My brother, Pilferer, made a knife with a well-ornamented handle. But with what shall I eat the whale-skin? I forgot it. He wanted to strap it to my thigh. With what shall I eat the whale-skin, eh?"

Alaitilačnei'-gūm. Vakikikikikiki'! ɪa'ga ini'wi, 'Tu'm-  
Unskilful-am-I. Vakikikikikiki'! By mother I am told, 'From  
ginau kawa'ssochu annuwai'ka!' An'a'nak ini'wi, 'Gan-  
the other wallets do not leave By grand- I am told, 'Leaving  
men anything? mother

nuwai'a ga'nta!' Vakikikikikiki'!"  
something do! Vakikikikikiki'!"

"Čemeče'n." Kīlu' e'wañ, "Mityo'oykinenau, kawa's-  
"So it is." Kīlu' said, "We come to find them, the  
5 sochu ganu'linau." Yī'na nitha'an? Ye'li gayi'ñalin,  
wallets are eaten." What had to be done? There she flew away,  
gañekeļa'len.  
she felt ashamed.

"Toq, Yayoča'mtīla'n, gin-ya'q qamla'wge!" Gañvo'len  
"O, Fox-Woman! thy tura, dance!" She began  
yathipa'wñik, "Kothaño'nak mał-kal-yekoigu-wal getei'kilin.  
to grow excited. "By (my brother) good-ornamented-handle-knife he made it.  
Pilferer

Ya'qa tiyithi'lgu? Gantigiva'len. Assä'ki gaiqa'ntenma  
With shall I eat I forgot it. On the thigh arranged  
what whale-skin?  
10 ninayatei'kiñqin. Ya'qa tiyithi'lgu, va?"  
he wanted to make it. With shall I eat ah?"  
what whale-skin,

<sup>1</sup> Literally, VULPES-HOMO. In *Yay'oča-mtīla'n*, -*mtīla'n* is abridged from *oya'm-tīwila'n* HOMO. This compound form is used more frequently for the masculine, FOX-MAN; and for the feminine, *Yayo'ča-ñawgut* FOX-WOMAN is used. Still the first form may refer to both sexes, but here it is used exactly for FOX-WOMAN. The same is true in all analogous cases.

The old man Big-Raven said, "Ah, ah! they are singing about their feeding at other people's expense." Still another Fox-Woman began to sing. She also grew excited. "I am she who eats hard excrements. I am she who gnaws the snowshoe-strings."

Ah, she was brought to shame by Eme'mqut. He said, "Yes, when we find them, the snowshoe-strings are gnawed through." She felt ashamed and went away.

"O, Small-Magpie-Woman! it is your turn to dance." — "What, then, shall I sing? I feel ashamed. Vakikikikikiki! On the gables of other people's storehouses, with her running and skipping foot, the magpie is striding and

E, ña'nyen gani'kalin í'npí-qlá'wul gewñivo'len, Quyqin-  
Oh, that did something old-man said Raven-  
n'a'qu, "Ann, ann, tu'mgin enña<sup>8</sup>'an yamaññanñi'gítñin  
Big, "Ah, ah! other people's thus growing up<sup>1</sup>  
nanaiña'wiykininau." Va'sqiñ gani'kalin, E'ñki gañvo'len,  
they are exclaiming about." Another did something, there she began,  
ye'ppa yathipawñi'ykin. "Kim-a<sup>8</sup>'lu-ña'wiy-gũm, tigi'lñu-  
only she is growing excited. "Hard excrement woman am I, snowshoe-  
eating strings eating

5 ña'wiy-gũm."

woman am I."

Če! Amamqu'tina gañkeļa'len. "Če, mityo<sup>8</sup>'oykinenau,  
Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,  
tigi'lñu gačvi'tčulinau. Mityo<sup>3</sup>'oykinenau, tigi'lñu gačvi't-  
snowshoe- are cut through. We find them, snowshoe-  
strings strings

čulinau." Gañkeļa'len, ga'lqalın.

through." She felt ashamed, she went away.

"Toq, Qai-Vaki'thımtıla<sup>8</sup>n, gın-ya'q qamla'wge." —  
"O, Small Magpie-Woman! thy turn, dance!" —

10 "Ya'qin-yaq ti'wik, tenanñei'kilñin! Vakikikikikiki', to'mük-  
"What then Shall I say, my shame! Vakikikikikiki', to the other  
people's

megeñe'tiñ o'tña-klaw-gıtča'ta nitiñpuvaqa'tgen." — "Ann,  
storehouse with a running foot she is pecking striding." — "Ah,  
gables skipping

<sup>1</sup> This means, that they are exclaiming about (the fact that they are consuming what serves for) the bringing up of other people's (children).

pecking at the food." — "Ah, ah! they are singing about their feeding at other people's expense. — O, Raven-Woman! it is your turn to dance." — "Caw, caw! my cousin's shadow passes on the water." [Raven-Woman began to dance (and sing) in this manner: "My cousin's shadow passes on the water."] "Caw, caw! Oh, I like you while you pass!"

She finished her dance. Then Eme'mqut went out, and the two (Magpies) were sitting there. "O girl! use your voice! Abuse Eme'mqut!" — "He is feeding on dog's inner skin, on reindeer inner skin. (He is consuming) a reindeer-hoof!" — "Off! When have we fed on dog's inner skin? Even when wandering in the open we do not eat (reindeer) inner skin. Much less do we

ann, Enña<sup>8'</sup>an tu'mgin yamaiñanñi'gitiñ. — To, Va'čvi-  
ah! thus other people's growing up. — O, Raven-  
ña'wgut, gin-ya'q qamla'wge." — "Qooñ, qo'oñ, gū'mik  
Woman! thy turn dance!" — "Caw, caw! By my  
yela'linak i'mil-tawyi'lñila<sup>8'n</sup>." Va'čvi-ña'wgut gañvo'len  
cousin on the shadow is thrown." Raven-Woman began  
water

Enña<sup>8'</sup>an mīla'wik, "Gūmīk-yela'linak i'mil-tawyi'lñila<sup>8'n</sup>.  
thus to dance, "By my cousin on the shadow is thrown.  
water

5 Qo'oñ, qo'oñ, Enña<sup>8'</sup>an qenanvaleñña'wññ."

Caw, caw! Thus thou art pleasing me."

E<sup>8'</sup>en Enña<sup>8'</sup>an gamlawanka'wlen. Va<sup>8'</sup>yuk E'nki gan-  
Then thus she ceased to dance. Afterwards then went  
to'len Ama'mqut. E'nki vai'ke. "Illa! qaqoleya'wage,  
out Eme'mqut. There they are "O, girl! use your voice,  
(dual).

Ama'mqut qiya'wa." — "A<sup>8'</sup>ttä'yipna', qoyayipna', qoya'-  
Eme'mqut (ill-)use." — "With dog's inner with reindeer reindeer  
skin inner skin,

atvagiñño'n!" — "Got, ti'taq mu'yu mīta<sup>8'</sup>ttayi'pnuḷa?  
hoof!" — "Off, when we we on dog's inner skin  
have fed?

eat dog's inner skin." Ah! they felt ashamed and flew away.

Yini'a-nā'wḡut wanted to skin a dog. "Halloo! who will hold it for me?" Raven-Woman said, "I will hold it." They went out and began to skin the dog. Raven-Woman pecked out one of its eyes. "Who pecked out this eye here?" — "I do not know." She pecked at the coccyx. "Was it here?"

Then she pierced the other eye, and the liquid squirted on Yini'a-nā'wḡut. "Are you now looking for this one? What of that! I only shut my mouth." But this carcass I will lay aside." She buried it in the ground under a steep river-bank.

Qu'nam nu'tak ui'ña ane'lhıyıpnuka. Lı'gıqai mına'tta-  
Even in the no not eating inner skin. Much less we have fed  
(open) country

yı'pnula." Ye, gayi'ñalınat, gañekela'lenat ni'ka.  
on dog's Ah, they flew away they felt ashamed somehow.  
inner skin." (dual), (dual)

Yini'a-nā'wḡut taa'ttanvanña'tık. "Añe', maki'kič ne'e-  
Yini'a-nā'wḡut wanted to skin a dog. "Halloo! who there will  
naa'yen?" Va'čvi-ñā'wḡut, "Gūmma menaa'yek." Ye,  
hold it for me?" Raven-Woman, "I will hold." Ah!

5 ganto'lenat, gañvo'lenat a'ttanvanña'tık, lela'lñin gaito'len.  
they went out, they began to skin the dog, an eye she took out.  
"Wutča'kin lela'lñin mannu'qi?" — "Qo!" Čitča'ttamik  
"This here eye where is it?" — "I do not know." bone

tinpo'ykinen. "Ma'či wu'tčuk?"  
she pecked, "Whether here?"

Gała'nvılın. Yini'a-nā'wḡut gepetčaita'lin. "Ačhi'kin  
She pierced the On Yini'a-nā'wḡut it squirted. "This now  
(other) eye.

nenenaye'ye-ge? Gūmma'n tinpitča'wun, ya'qu-kič? Wu'ssin  
seeking art thou? I gnashed my teeth, what there? This

10 ḡılhitva'n mınū'mkawin." Yiñyimlage'ñka ḡulḡu'wlin.  
carcass I will lay aside." Under a steep bank she buried it.



Then they finished the thanksgiving ceremonial with the food appointed for distribution. The reindeer-breeding people loaded their sledges quite largely with sole-leather cut out from the middle, and scraped clean of hair, also with thong of the same quality. They tied up their loads (and went away). That is the end.

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E'unki yu'la<sup>n</sup> gaplitču'linau inačaxča'tik. Ča'wču<sup>wau</sup>  
 Then that, what was they finished performing the thanks- Reindeer-  
 appointed for food giving ceremonial. breeders  
 gamaiñi-inaña'linau im-qu'łta-vi'thiya, im-i'lna-vi'thiya. Ge-  
 largely loaded (their sledges) with sole middle, with thong middle. They  
 hairless leather hairless  
 noma'lenau. A<sup>e'x</sup>čič na<sup>e'</sup>llĩ.  
 tied it up. The end grew.

## 8. Eme'mqut and ıla'.<sup>1</sup>

Big-Raven was living with his people. Eme'mqut (his son) had no wife. Eme'mqut went out, and found outside an old man who was (busy) making ornamented (tobacco-) mortars. He said to him, "What kind of (tobacco-) mortars are you making?" The other one said, ("Go into the house.) You will find an old woman. (Tell her) to

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Ni'ykau Quyqinn'aqu'nu vañvolai'ke. Gek, Ama'mqut  
 Some Raven-Big's people are living. Oh, Eme'mqut  
 5 ui'ña aña'wtĩnka. Ama'mqut notai'tĩ ga'łqai<sup>n</sup>, gayo<sup>e'</sup>olen  
 not wifeless. Eme'mqut to the (open) went, he found  
 country  
 i'npi-qla'wul. Ta-kale'-kipla'ñekin. Gek, e'wañ, "Ya'q-  
 old man. Making-ornamented-(tobacco) Oh, he said, "What  
 mortars he is.  
 kinau E'nyau kipla'wi qutei'kiñinau?" Gek, ña'nyen e'wañ,  
 (kind) those (tobacco-) thou art making Oh, that one said,  
 mortars them?"

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<sup>1</sup> Compare W. Jochelson, The Koryak, *Z. c.*, No. 101, p. 289.

cook a meal for you." He entered (the house), and (the old woman) cooked a meal. When she had finished cooking, she took the meat out of the kettle, (and gave it to the guest.) He ate, and soon was through with the meal.

Then the old man went home and gave him the mortars; and he said to him, "Take these with you, haul them away, but (in doing so) take care not to look back at them!" He went away and hauled the mortars, but he did not look back; and though the mortars were heavy, he did not stop. At last he saw that a large (reindeer-) herd was passing ahead of him. Then he stopped and looked back. A (young) woman was (sitting) in a covered sledge (driving a reindeer-team). He took a seat (on the

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"Ne'nako qiy<sup>o</sup>'oge čača'me, a<sup>n</sup>nkukai'vi-gi." Gek, गया'ल-

"There thou wilt find old woman, let her cook for thee." Oh, he  
qiwlin, gañvo'len kukai'vik, gek, ña'nyen gapl<sup>i</sup>'tčulin  
entered, she began to cook, oh, that one finished  
kukai'vik, gek, gakuka'ñpa<sup>l</sup>en, gawyeñvo'len, gawya'n-  
cooking, oh, she took (the meat) he began to eat, he refused  
out of the kettle,

kawlen.

eating.

5 Gek, ña'nyen gayai'tilen, i'np<sup>i</sup>-qla'wula gai'l<sup>i</sup>lin ki'plau.

Oh, that one went home, by the old man he was given the mortars.

Ği'wlin, "Ga<sup>l</sup>a'xtata wu'tčau, gā'a'nñivota. Kitta' atawa<sup>l</sup>-

He said, "Take them these, haul them away! Take care do not  
(with you)

ñi<sup>l</sup>a'ka." Gek, ga'lqa<sup>l</sup>in, gañvo'lenau ā<sup>o</sup>'ak, ui'ña atawa<sup>l</sup>-  
look back!" Oh, he went away, he began them to haul, not not

ñi<sup>l</sup>a'ka, i'nmiq tapañañivo'ykin, ui'ña a'nvi<sup>l</sup>ka. Gek,  
looking back in truth it was heavy, not not stopping Oh,  
(he was), (he was).

Enña<sup>o</sup>'an nekañvo'ykin, gača<sup>o</sup>'awlin, ñalv<sup>i</sup>la'n'aqu E'nik  
so he did something, he looked, herd big of him

10 yanote'ti ga<sup>l</sup>añvo'ykin. Gek, ga'ñvilen, gatawa<sup>l</sup>ñi<sup>l</sup>a'len,  
ahead to pass begins. Oh, he stopped, he looked back,

same sledge). They two drove home, and lived there in joy.

Then ɪla' said, "How did you come (by all this)?" The other one then told him, "I found an old man who was working on ornamented (tobacco-)mortars." ɪla' said, "I understand." He set out and found the same (old man). Then he said (to the old man), "What kind (of mortars) are you making?" (The old man) said, "Go and find the old woman! Let her cook a meal for you!" He went to her, and she prepared a meal. Then she took (the meat) out of the kettle, and he ate. (The old man) gave him, too, the mortars, and said, "Haul them away, and take care not to look back at them!"

qaya'čiku ña'wis'qat va'ykin. Gek, ña'nqo gaña'lqiwlin,  
in a covered woman is. Oh, there he sat down,  
sledge

gałqa'ɪnat, gayai'tɪlenat, gayennawñivo'lenat.

they (two) went, they (two) came home, they (two) lived in joy.

Gek, ña'nyen ɪla' e'wañ, "Gɪ'ssa me'ñkañ i'ti?" Gek,  
Oh, that one ɪla' said, "Thou how wast?" Oh,  
ña'nyen gañvo'len i'wak, "Tiyo<sup>8</sup>'an i'npi-qla'wul ta-kale'-  
that one began to say, "I found old man making-  
ornamented-

5 kɪpla'ñɪla<sup>n</sup>. Ña'nyen e'wañ, "Tiye'yolok!" ɪla' gałalɪn,  
(tobacco) mortars." That one said, "I understand!" ɪla' came,  
assa'kin pa'nin gayo<sup>8</sup>olen. Ña'nyen e'wañ, "Ya'qkinau  
of the other the same he found him. That one said, "What kind  
day (old man)

E'nyau qutei'kiñinau?" Gek, gi'wlin, "Ñe'nina-čača'me  
those thou art making?" Oh, he said, "That old woman  
qiyo<sup>8</sup>ogin, a<sup>n</sup>kukai'vi-gi." Gałalɪn, gañvo'len kukai'vik,  
thou wilt find let her cook for thee." He came, she began to cook,  
her,

gakuka'ñpaɪen, gawyi'lin. Gũ'mlañ gai'liɪn kɪpla'wi,  
she took (the meat) he ate. Again he gave him (tobacco-)  
out of the kettle, mortars,

10 gi'wlin, "Gā<sup>a</sup>'a'nñivota, kitta' atawañɪla'ka."  
he said, "Haul them away, take care do not look back!"

He hauled them away, and every little while he would take a rest. He moved on, and he would make one stride and then he would look back. One time a reindeer-leg appeared out of one of the mortars. But he sprang at it and struck it (in order to break the bone and get the marrow). Another time he looked back, and a (reindeer-)face appeared (out of the mortar). He sprang at it, and struck at the mortar with his knife, and chopped up the (reindeer-)face. Then he came home, and left (his sledge) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Gañvo'len ā'a'la'tík, a'mñuč pañawgiñivo'ykin. Tawa'-  
 He began to haul, every time he is taking rest. He moves  
 ñekin, qu'n'ač vaqy'yikin, gũ'mlañ tawaññila'ykin. Enna'n  
 on, one time he strides, again he looks back. One  
 qo'yen gıtča'lñin kipla'gigiñko gače'pñitolen, penye'kinen  
 of reindeer leg out of the mortar peeped out, he rushes at it  
 talai'vik. Gek, gata'wañlen gũ'mlañ, gatawaññila'len; gek,  
 to strike. Oh, he moved on again, he looked back; oh,  
 5 gũ'mlañ gatawaññila'len, gũ'mlañ lo<sup>8</sup>/lqal gače'pñitolen.  
 again he looked back, again (reindeer-)face peeped out.  
 Gape'nyilen vala'ta kiplak, gaqa'yičulin lo<sup>8</sup>/lqal, gayai'-  
 He rushed at it with the at the he chopped small the face, he went  
 knife mortar,  
 tñlen. Gape'la'lenau, Amamqu'tinak gayo<sup>8</sup>/olenau. Am-  
 home. He left them, with Eme'mqut he brought them. Mere  
 kipla'wi yiltelai'ke. Aččo'č.  
 mortars are lying. That is all.

### 9. How Eme'mqut became a Cannibal.<sup>1</sup>

Big-Raven lived with his people. Eme'mqut married

Quyqinn'aqu'wgi	vañvolai'ke.	Amamqu'tinak	Vi <sup>8</sup> /yai
Raven-Big's people	live.	By Eme'mqut	Grass (-Woman)

<sup>1</sup> Compare W. Jochelson, The Koryak, *I. c.*, No. 108, p. 295.



Grass-Woman. Eme'mqut said to his wife, "Let us go out." She said, "It seems that you are going to do wrong." He said, "Why should I? This time I shall not do so." He went out into the open country and came home, having killed wild reindeer. Then he staid for a night in the open. After that he staid for two nights and very soon all the time. Grass-Woman went for a visit to her father Root-Man. She came and looked through the vent-hole, she quietly looked in and saw that just then Eme'mqut had split Root-Man in twain. He was eating his own father-in-law.

Grass-Woman went to her open-country house and

gama'talen. Amamqu'tinak e'wañ ña'wis'qatĩñ, "Minnu-  
he married her. By Eme'mqut he said to the woman, "Let us go  
tla'tis'qiw." Gewñivo'len, "Qa'yiñun quyaakuyičva'nñiñ."  
into the (open) She said, "It seems you are going to do wrong."  
country!"

E'wañ, "Ta<sup>s</sup>ya'qak? Ačhiva'n qaye'm." Notai'tiñ qanñi-  
He said, "Why should I? This time I shall not." To the (open) he is  
country

vo'ykin, ya'tikin, elvau' ga'nmiłenau. Va<sup>s</sup>yuk gačewñi-  
going, he comes, wild he has killed them. Afterwards he passed  
reindeer

5 vo'len Enña<sup>s</sup>'an, gek, va<sup>s</sup>yuk ñee'tciñ, va<sup>s</sup>yuk a'mñut.  
a night thus, oh, afterwards twice, afterwards all the time.  
Ña'nyen Vi<sup>s</sup>'yai ELE'ti ga'lqalın, Tatkağıtñi'yikiñ. Gała'lin,  
That Grass to her went, to Root(-Man). She came,  
(-Woman) father

gawa'sviliñ yinootñe'nqo, male'ta gawa'sviliñ, e<sup>s</sup>'en Eni'n  
looked in into the vent-hole, quietly looked in, her  
(father)

Tatkağıtñin gakaggu'pēlen akiła<sup>s</sup>'č Amamqu'tinak, ña'no  
Root(-Man) he split him in twain just now by Eme'mqut, that one  
yu'ykinin mata'la<sup>s</sup>n čini'nkin.  
he was eating father-in-law his own.  
him

10 Ña'nyen Vi<sup>s</sup>'yai neka'i'ti notayai'tiñ gata'lqiwlin. Ya'lku  
That Grass somewhere into the (open) entered. In the  
(-Woman) country house inner room

entered it. She put one small louse into the inner room, and another into the storehouse. Then she fled to Big-Raven's (house). She came to Big-Raven's, and said, "I do not know what has happened to Eme'mqut." They constructed a raised platform. Oh, Eme'mqut came to the open-country house, and he called, "Grass-Woman!" and it answered from the house, "Oh!" He came to the storehouse and called again, "Grass-Woman!" and it answered from the storehouse "Oh!" He recognized the voice of those small lice. He said, "The deuce! She is deceiving me!" He said, "Maybe I shall not be able to eat those people!" He came (to Big-Raven's house). The people were sitting on a raised platform. Eme'mqut

qo'la qai-mi'mič, qo'la ai'ak o'pta qai-mi'mič gayo'olen.  
 one small louse, one in the also small louse she put in.  
 storehouse

To, E'nnu Qoyqinn'aqoyikai'tiñ gagi'ntawlin. Qoyqinn'a-  
 Oh, she to the Raven-Big's (house) fled. To the Raven-  
 qo'yikiñ gala'lin. E'wañ, "Ya'qikin, a'mu, Ama'mqut?"  
 Big's (house) she came. She said, "What hap- I do not Eme'mqut?"  
 pened to, know,

Çatui'veñlinau. Gek, Ama'mqut nuta'yak gala'lin, e'wañ,  
 They constructed a Oh, Eme'mqut to the (open) came, he said,  
 raised platform. country house

5 "Vi'yoi'." Yayaçikoit'iñ e'wañ, "A?" Aia'çiku gala'lin,  
 "Grass From the house it said, "Ah?" To the he came,  
 (-Woman)!" storehouse

gü'mlañ e'wañ, "Vi'yoi'." Aiaçikoit'iñ e'wañ, "A?"  
 again he said, "Grass From the store- it said, "Ah?"  
 (-Woman)!" house

Ñanyaiña'nu qai-mi'mičit vało'meke. E'wañ, "Ñi'yuq!  
 Those small lice he heard them. He said, "The deuce!  
 (dual)

tayñtinu'ñikin." E'wañ, "Qaye'm ña'no-van minutña-  
 deceiving she is." He said, "Not those I shall be  
 able

na'wge." Va'yuk ginini'lin. Ui'velqak gaña'lqiwlinau.  
 to eat them," Afterwards he appeared. On the platform they were sitting.

said, "Maybe I shall not be able to eat them, since they have constructed a platform!"

He approached, and began to lick with his tongue (the supports of the platform). Big-Raven cut at his tongue with a hatchet. He broke the edge of the hatchet; and when he examined it, it was quite jagged, like the broken gums (of an old man). (He did) the same with an axe; then he examined it, and it was also all jagged.

Big-Raven said, "Well then, Grass-Woman, give him his own offspring!" She dropped their small son into his mouth, and he spat out mere broken bones. Then Big-Raven said to him, "Well, then listen to me! Since you are like that, listen to me! Just do try and eat your own body!" Immediately he began to gnaw the points

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E'wañ Ama'mqut, "Qaye'm ña'nu minutñanau. Čemya'q  
Said Eme'mqut, "Not those I shall be able to eat. Really  
gatui'veñlinau."  
they constructed a platform."

Ğala'lin, čilnmiłula'tikin. Quiqinn'aqu'nak ga'thata  
He came, with tongue licked. By Raven-Big with hatchet  
čir'ni! čvitču'ykinin, i'miñ čima'tikin ga'tte, yičiča'tikinin,  
tongue he cut at it, all he is breaking hatchet, he is examining it,  
5 ǵannimčačai'vilin. Va'ak a'al o'pta ǵan'čiča'lin, o'pta  
it is with broken gums. Afterwards axe also he examined, also  
i'miñ ǵannimčačai'vilin.  
all it is with broken gums.

Quiqinn'aqu e'wañ, "Vi'yo'i, čini'nkin eni'n ya'qu-e'nki."  
Raven-Big said, "Grass own his what of that."  
(-Woman), (child)

Ğana'yalin kmi'ñipil čiki'tnik. Ǵatamtiva'len. Quyqinn'a-  
She dropped son small into the . . . He spat out (broken) By Raven-  
mouth. bones.

qu'nak ǵewñivo'len, "Ya'qu-e'nki, qenava'lom! Čini't  
Big he said to him, "What of that, listen to me! Since  
10 Enña'an qit'i, qenava'lom, u'wik ve'tha-qo'nom qnu'ñvon."  
so thou listen to me, self just now consume."  
wert,

of the nails of his own toes. After that he consumed his legs; then his body, arms, and shoulders. At last merely the neck was left, merely the throat. Then only did he die. After a while they burned him.

One time they were sitting in the dark. Their fire had just gone out, and Yini'a-ña'wgut said to her sister, "Let us go and stop up the smoke-hole!" They stopped up the smoke-hole; and then they began to say, "Those two are coming back! (One of them) is carrying something on his shoulders. It seems to be Eme'mqut, carrying his little son." (Indeed,) those two came and said, "Bring out the fire!" The women carried out the fire. They fed the fire (with sacrifice). Then only did the new-comers enter.

Va<sup>8</sup>yuk u'wik gañvo'lenau va'gītčīnu yu'kka. To, va<sup>8</sup>yuk  
Afterwards himself he began them nail-points to eat. There, afterwards  
(of toes)

í'mñ gītčā't uwi'kinat ganu'linat, va<sup>8</sup>yuk u'wik, va<sup>8</sup>yuk  
all legs his own he consumed afterwards body, afterwards  
them,

mí'ngit, va<sup>8</sup>yuk čenpínmin. Va<sup>8</sup>yuk am-elei<sup>8</sup>neyi, am-  
arms, afterwards shoulders. Afterwards mere neck, mere

qamatčā'n ga'tčīlin. Wū<sup>8</sup>tčū gavi<sup>8</sup>lin. Ganqa'ngawlin  
throat became. Then only he died. They burned him

5 tito-o'n.

after a long time.

Va<sup>8</sup>yuk vos'qē'ti guyetvei'ñelenau, va<sup>8</sup>yuk Yini'a-  
Afterwards in the dark they were with extinct fire, afterwards Yini'a-

ña'wgutinti gewñivo'lenat, "Minto'mñalqiw." Gatomñal-  
ña'wgut (and talked (dual), "Let us stop up the They stopped  
her sister) smoke-hole!"

qí'wlinat, va<sup>8</sup>yuk gí'wlinat, gewñivo'lenat, "Če, assa'kinat  
the smoke- then they said, they talked, "Ah, those (two) of  
hole, the other day

ya'tiki. Qulumti'čitalat, ti'wgak, Eni'n kmi'ñpīl gaqulūm-  
are coming! They carry something it seems, his son small he carries on  
on shoulders,

10 ti'lin." Va<sup>8</sup>yuk gewñivo'lenat, "Miho'n qanalaga'tča."  
shoulders." Then (those) said, "Fire bring out."

Gamilhina'linat, ginalva'linat. Wū<sup>8</sup>tčū ga'lqiwlinat.

They carried out the fire, they fed the fire. They only (those) entered.



From that time on he ceased to say, "Let us go to the open country!" They staid at home all the time. They lost all desire to roam in all directions and to all places. They staid at home at the same place. That is all.

Qo'npŭ ganka'wlin i'wak, "Minnutŭla'tis'qiw." Qo'npŭ  
 Altogether he ceased to say, "Let us go to the (open) Altogether  
 country!"  
 am-ya'yak vañvolai'ke, qo'npŭ ganka'wlinau ga'lñi! men-  
 only at home they stay, altogether they ceased in all where-  
 directions  
 kai'ti ya's'qanñik. Am-ya'yak gana'linau enna'niku. Aččo'č.  
 soever to want to walk. Only at home they became in one place. That is all.  
 (staying)

# 10. Eme'mqut and Fox-Woman.<sup>1</sup>

Eme'mqut married Fox-Woman. He said, "I will go and get some blubber from our summer place." He arrived there. One of the flippers of his blubber-bag was gnawed at by a mouse. The mouse was dead. He found it and said, "What is it, a wolverene?"

He loaded it on his sledge and hauled it home. He came home. Then only he looked back and saw that

E'enač Amamqu'tinak Yayo'ča-ña'wgut gama'talen.  
 One time by Eme'mqut Fox-Woman he married her.  
 5 E'wañ "Mimi'tqantak a'la-nimyohe'tiñ." Gała'lin. Pipi'-  
 He said, "I will go for blubber to the summer-habitation." He came there. By a  
 kałña pu'pgan ga'pakolo'len. Gek, gavi'yalin ña'nyen  
 mouse the blubber- was gnawed at the Oh, died that  
 bag flipper.  
 pipi'kałñin. E'нке gayo'olen. "Yinna'wi, qapayn'a'qu?"  
 mouse. There he found it. "What is it, a wolverene?"  
 Wuya'tik gaiña'lin gā'añvo'len yaite'tiñ. Gayai'tilen.  
 On the sledge he loaded it, he began to haul it home. He came home.  
 Wu'tču gatawałñi'alen, gagi'talin, e'en qapayn'a'qu  
 Then only he looked back, he saw, and a wolverene

<sup>1</sup> Compare Jochelson, The Koryak, I. c., No. 106, p. 294.



She felt ashamed and went away, even with untied boot-strings. She went away, and did not come back. After some time Eme'mqut went outside and found her. A number of children were there. He said to Fox-Woman, "Whose children are these?" — "I said to myself, 'Perhaps they will keep me back somehow. I wanted to go away into the open country for my delivery. And I was delivered outside.'" — "Now, at least, stop your clamor! Let us go home!"

They went home. The thimbles which she had made before, and hung up outside, now turned somehow to clothes for her numerous children. The people were asking Eme'mqut, "From where have you brought the woman?" —

E<sup>8'</sup>en ye<sup>8'</sup>! gañeke<sup>8'</sup>la'len, ui'ña alpini'tčalin ga'lqa<sup>8'</sup>in,  
Then there she felt ashamed, not not tied boot-strings she went away,

qo'npū ga'lqa<sup>8'</sup>in; va<sup>8'</sup>yuk qu'lin Ama'mqut notai'tiñ ga'l-  
altogether she went away; then afterwards Eme'mqut to the (open) country

qa<sup>8'</sup>in, gayo<sup>8'</sup>olen. Yaya'ña e'ñki va'ykin. I'nal'ka valai'ke  
went, he found her. A house there is. Numerous are  
kmi'ñu. Gi'wlin Yayo'ča-ña'wgut, "Wutčai'u minka'kinau?" —  
children. He said to Fox-Woman, "These (are) whose?" —

5 "Gū'mma newñivoi'-gūm, 'Pa'la me'ñqañ niyanñepñivoi'-  
"I told myself, 'Perhaps in some way they will keep  
gūm. Kmēña'tinvu no'tañ nīlai'-gūm, ninaito'ñvoi-gūm  
me back. For delivery to the I went away, I was delivered  
(open) country

nu'tak.'" — "Ačhiki'ču-ai'ñaka, mīnyai'timik."

in the (open) country." — "At this time do not let us go home!"  
then clamor,

Gaya<sup>8'</sup>itinvō'lenau. Kmi'ñalvin assa'kinau vel'i'ñu nena-  
They went home. Of her numerous recent thimbles she  
children

taikñivo'qenau, ña'cñin nenanyopanñivo'qenau, ña'nyeu  
made them, outside she was hanging them, those

10 i'ssu gana<sup>8'</sup>linau ni'ka. Gewñivo'len Ama'mqut, "Mañe'nqo  
to the became somehow. They began to Eme'mqut, "Where from  
dresses tell

"I brought her from the open country. Long ago she went away to give birth to her children secretly outside. All those together are her children." In truth, she was a skilful seamstress, and had no reason for going away and living in secrecy.

After that they lived in joy. Eme'mqut married Kīlu,<sup>1</sup> Ila' married Yini'a-ña'wgut. When so disposed, they would ascend the river and catch plenty of winter fish. Then they would return to their house-mates. They killed plenty of game. In this manner they led a happy life. What has become of them I do not know. That is all.

ña'wis'qat yatha<sup>8</sup>'an?" — "Nuta'nqo. Ai'ñnūn kmi'ñū vī'n'va  
the woman thou hast "From the (open). Long ago children secretly  
brought?" country.

nenaitos'qewñivo'qenau. E<sup>8</sup>'en ña'nyeu oma'ka í'ssu."  
she went away to bear them. Then those together they."

In'miq ña'no awa'nñi-ñaw, atau' ña'no enña<sup>8</sup>'an nitva'ñ-  
In truth, that one seamstress-woman, vainly that one thus lived  
vogen vī'n'va.

secretly.

- 5 Qo'npū gaaimyo'olenau. Amamqu'tinak Kīlu' gama'.  
Quite they lived in joy. Eme'mqut Kīlu' married;  
talen, Ila'nak Yini'a-ña'wgut gama'talen. Gaimawlai'ke,  
Ila' Yini'a-ña'wgut married. (If) they wish,  
gepilai'ke, vai'amik, gepñivolai'ke, qatapñitñivolai'ke,  
they go up- by the river, they begin to go they catch winter fish,  
stream, up-stream,  
va<sup>8</sup>'yuk yaya'lu nayo<sup>8</sup>ñvo'ykinenau. I'nal'ka gī'ynik ga'n-  
then the house- they are visiting. Plenty of game they  
mates  
mittčulen. Va<sup>8</sup>'yuk ña'no gaaimyo'olenau, me'ñqañ a'nam  
have killed. Afterwards those were living in joy, in what then  
manner

- 10 gī'linau. A'ččič.  
they became. That is all.

<sup>1</sup> The narrator seems to have forgotten the marriage of Eme'mqut with Fox-Woman, and their subsequent reconciliation.



## 11. Ermine-People. — I.

Ermine-People were living. One Ermine-Man came home, and said, "You are asked to live with Big-Raven's people." He was telling lies. Nothing of the sort was said to him. They came to that house, and wanted to enter. Then they were beaten severely. They went away, and said, "We are rejected here." They came home and began to talk, "Let us go and live in a cave!" They went and lived in a cave. Afterwards they were caught by a flood. They had to climb upwards. That is all.

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Imčanamtila<sup>8</sup>'nu vañvołai'ke. Gek, ña'nyen Imčana'm-  
 Ermine-Men are living. Oh, that Ermine-Man  
 tila<sup>8</sup>n gayai'tilen, gi'wlin, "Quyqinn'aqu'nak qıyaipıla'tık."  
 came home, he said, "With Raven-Big's (people) live together."  
 Ña'no nıtınma'tqen. Ui'ña i'nmiq i'wka ga'ntilen. Ğala'-  
 That one is telling lies. Not indeed not told he was by They  
 them.

linau, gañvo'lenau yałqı'wık, gañvo'lenau ki'pılık. Ña'nyeu  
 came, they began to enter, those began them to strike. Those  
 5 ğanto'lenau, gi'wlinau, "A'nku naññılaikine'mık." Ğayai'-  
 went out, they said, "To refusal we are put to." They  
 tilenau, ğewñivo'lenau, "Agêñe'ti mñılqala'mık." Ğalqa'-  
 came home, they said, "To a cave let us go!" They  
 linau, ğala'linau. Ña'nako agi'ñka vañvołai'ke. Va<sup>8</sup>yuk  
 went, they came. There in a cave they staid. Afterwards  
 ğatañvo'lenau, ğati'pgalenau. A'ččič.  
 they were flooded, they climbed upward. That is all.

## 12. Ermine-People. — II.

Imčanamtīla'nu vañvołai'ke. Va<sup>8</sup>yuk ni'ka Imčanamtīla<sup>8</sup>nin ña'wis'qat gakiñ'ñalen. Imčana'mtīla<sup>8</sup>n e'wañ, "Canalo<sup>8</sup>-ña'wis'qat kmiña'ti." E'wañ, "Ya'qa miččakiłis-vīla'ñin?" — "Tike'nvīyk a<sup>8</sup>ał va'ykin." — "Tikei', a<sup>8</sup>ał  
5 tu'yik va'ykin?" — "Uí'ña."

A'nam Aigīnvī'yikiñ gāla'lin, "Amei', a<sup>8</sup>ał wu'tčuk va'ykin?" — "Uí'ña. A'nam Aigīle'yik va'ykin." Aigīle'yikiñ gāla'lin. "Aigīlei', a<sup>8</sup>ał wu'tčuk va'ykin?" — "Wuttinno'!"  
10 A<sup>8</sup>ał ga'kmiłin, gayai'tilen, wū<sup>8</sup>tčū ña'nyen ki'łkil gu'ptilin. Gañvo'lenau takno'ñik, Imča'nał<sup>8</sup>n gapa'lin. Gewñivo'lenau, "Qoyqinn'aqoyikai'tiñ qaiivila'łatık." Gai-

## 12. Ermine-People. — II.

Ermine-People lived. After some time Ermine-Woman brought forth a son. Ermine-Man said, "Ermine-Woman has brought forth a son. [He said,] With what shall we cut the navel-string?" — "With-Smell-Pusher-Away has an axe." — "O Smell-Pusher! have you an axe?" — "No, (I have not)."

Then he came to With-Odor-Pusher-Away. "Halloo! Have you an axe?" — "No, (I have not,) but With-Odor-Averter has one." He came to With-Odor-Averter. "O Odor-Averter! have you an axe?" — "Here it is!"

He took the axe, came home, and only then did they sever the navel-string. They began to arrange the birth-feast. They cooked for this one Ermine-Man. The master said, "Carry some meat to Big-Raven's people!" They

vila'lenau. Ga'lqal'in, gala'lin, gi'wlin, "Ya'qañ ya'ti?" — "illa<sup>8</sup> kmiña'ti." Gewñivo'len, "Ya'qañ ya'ti? Qa<sup>8</sup>latči."

A<sup>8</sup>tte'tiñ gani'nłalin, am-kama'ñi gai'lıın, gũ'mlañ gayai'tilen, gi'wlin, "Amei', am-Miti'nak yu'nin, ui'ña i'npi-  
5 qła'wula." — "Yaivačhe'ñin i'npi-qła'wul. Gũ'mlañ ñai'añ qaiwi'a'gi." Gaivi'a'len, gewñivo'len, "Ya'qañ ya'ti?" Gũ'mlañ Quyqinn'aqu'nak a'wun-qama'ma gani'nłalin ñas'hinoi'tiñ.

Gas'salviye'lin vi'ya'tvik, va<sup>8</sup>ak ya'wač gayai'tilen.  
10 "Meñqañ i'ti yu'laq?" — "Amamqu'tinak am-a'yetvata, 'Awnu'p mal-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qiyaipı'a'tık, qıya'latık.'" — "İñe'! Gũ'mma gũ'mlañ gayuyıkmiña't-i-gũm." — "A'mlıñ anñe'nyi-emte'ta."

Ye'lin gata'wañlenau, gala'linau. "Imča'nalı ya'qkinau  
15 a'la'tčigıkinau." — Gala'linau, gañvo'lenau yaya's'qıwñık, gañvo'lenau kı'plık. "A'нку nañı'laikine'mık." — "Gı'нку nañı'laikine'tık. Ñai'añ ma'ma mıya'nutiñ." Gũ'mlañ Quyqinn'aqu'nak u'ttä gañvo'len kı'plık.

E'wañ ñawa'kak, "Gũ'mma mıya'nütık. Eñi', i'npi-  
20 qła'wul qınaya'qı qınangınlı'wı? Čini'n tiya'teulañ." Ganka'wlenau, ga'lqal'inau. Va<sup>8</sup>yuk, "Meñkeito' mını'lqala? Ačhiñeto' mını'lqala."

Gamičño'a'ñetiñ ga'lqal'inau. E'nmık gaya'lelin, gavi<sup>8</sup>-yalin. "Mai, nıma'lqin, nikawi'čaqin, nıma'lqin." Gata'k-  
25 yalinau ağı'ñkı, gayı'lqalınau, gan'kiača's'qiwlin, E'ñki ayi'yai

carried some meat. (One girl) went and came there. They said, "Why did you come?" — "The mother brought forth (a child)." They said, "Why did you come? You smell of excrement!"

They threw the meat to the dogs, and gave her back the empty dish. She went home again and said, "Oh, oh! Miti' ate it all herself, (she gave) nothing to the old man." — "Poor thing, that old man! Carry again some more meat there." She carried the meat; and they said to her, "Why did you come?" and again Big-Raven threw her out of the house, together with her dish.

She remained there in a swoon the whole day, only then she came home. "Why did you stay there so long?" — "Eme'mqut held me back all the time, (saying, 'This is a) very good girl.' Moreover, Eme'mqut said, 'Go there, live together!'" — "Oh, but I have just now given birth to a child!" — "Have no care. I will carry it wrapped in a coverlet."

They set off, and arrived there. "Why have those Ermine-People come? They smell of excrement." They arrived there, and wanted to enter, but the others began to strike them. "Oh, they reject us!" — "(No,) they bid you welcome. Let mamma enter first!" Again Big-Raven began to strike them with a stick.

The daughter said, "I will go first. Eh, old man, why are you bidding me such a welcome? I can shake (my coat) myself." They were rejected, and went away. After that they said, "Where shall we go? We will go to a cave."

They went to a place rich in edible seaweed. (Ermine-Man) fell down from a cliff and fell in a swoon. (Then he came to, and said,) "Oh, it is a good (cliff), it makes you motionless with pleasure, a very good (place)!" They descended into a cave, and slept there. (Ermine-Man) went out in the night-time to pass water; and there (on



mi'mla gata'len. "Mei, Giwile',<sup>1</sup> mañ'n'ač i'ti?" Gaya'l-kiwlin. "Ma'ki ninanimgumga'w-i-gi?" E'wañ, "Giwile', mañ'n'ač niče'lpogēn?" E'wañ, "Mal-kičo'!" E'wañ, "Qai'lim mina'so'ñvoła."

5 Gayi'lqalīnau, va'yuk añqa'ta gatañvo'lenau. "Gi'ssa galu'tai-gi." E'wañ, "I'pa a'nam gi'ssa galu'tai-gi. Gani'kalīnau, gi'wlinau, "Añqa'ta natałaikne'mik. Gañvo'lenau e'nmił yatipga'nñik, i'miñ kmi'ñu nanimtiliñtati'ykinīnau; gati'pgalīnau. Gaya'nulen ti'pgatuk, gei'ññalin ñito'lñin, 10 guptinta'lin.

Gati'pgalīnau, "Qakokaivila'tik." Gi'wlin, "Minka'kin wu'ssin?" E'wañ, "Tañño<sup>2</sup> ni'gala'qenau, wo'tto ñito'lñin nape'lan." Gañvo'len ipa'tik. Aki'nna't gapgupganñivo'len, gañvo'len ta'lik. Na'wis'qata gi'wlin, "Ya'qiykin?" E'wañ, 15 "Tita'li'iykin." Ganu'lin, gavi'yalin.

Na'wis'qata gača'ulin, ñito'lñin eni'n ui'ña. "Eni'n a'mu ñito'lñin mitnu'lan. Meñkeito' mñi'lqala? Ga'mga-olgi-we'tiñ, t'e'mik-olgiwe'tiñ." Imčanala'wge qo'npū gana'li-nau. Aččo'č.

### 13. Eme'mqut and the Kamaks.<sup>3</sup>

20 Amamqu'tinu vañvołai'ke, va'yuk notai'ti ga'lqalīn, yaya'ña gayo'olen. Enki gi'wlin, "Mai, Ła'wa, gi'ssa?"

<sup>1</sup> GIWILE' STONE-FACE. Standing columns of natural rock frequent on the shore cliffs and mountains of these countries, also the large bowlders lying about are considered by the natives to be human-like beings, petrified, but still leading a mysterious life of their own (cf. Bogoras, The Chukchee, Publications of the Jesup North Pacific Expedition, vol. vii, p. 285). Ermine-Man pretends to have seen one of these beings catching fish in the sea; but it was only a standing block of ice, too unstable to be considered as a living bring.

the sea), upright blocks of ice were submerged in the water. "O Stone-Face! what success have you had in catching fish?" He went back into the house, "With whom have you been talking?" He said, "(I inquired) what success Stone-Face has had catching fish with a small drag-net; and they answered, 'All right!'" She said, "Now we shall eat some cooked fish."

They went to sleep, and in a little while the sea-water came to them. "You have passed water." The other one said, "It is you who have passed water." They looked around, and said, "We are caught by water." They began to climb up the cliff. (Ermine-Woman dragged up) all the children. Even all the straps were snapped (in two). They climbed up. He climbed first; then one of his sides fell down detached.

The others climbed up. "Cook (this meat)!" (Ermine-Woman) said, "Where does it come from?" He said, "The Chukchee passed by and left it." They began to cook it. As soon as the (water in the) kettle began to boil, he felt unwell. The woman said, "What is the matter with you?" He said, "I am unwell." They ate the meat, and he died.

The woman saw that one of his sides was missing. (She exclaimed,) "We have eaten one of his sides without knowing it! Where shall we go! To every cache, to other people's caches." They turned into real ermine. That is all.

### 13. Eme'mqut and the Kamaks.<sup>3</sup>

Eme'mqut lived with his family. One time he went into the open and found there a house. (A voice from)

<sup>2</sup> The Reindeer Koryak and the Reindeer Chukchee call each other mutually by the same name, Ta'nūitan (cf. The Chukchee, *l. c.*, p. 11).

<sup>3</sup> Compare W. Jochelson, The Koryak, *l. c.*, No. 102, p. 290.

E'wañ, "Ła'wa, mañi'n'ač oya'myañ?"<sup>1</sup> E'wañ, "O, mitał-  
 voła'mık.<sup>2</sup> Ame'yaq ña'wis'qat?" E'wañ, "O kmi'ñin  
 yito'nen. Qu'nam mu'yi am-ya'yak oya'myañ mit'nmın.  
 Ła'wa, qaña'ñya!" — "Mannu'qi ya'yay." — "Me'ñqañ  
 5 i'tiykın? Ña'no vi'yañ kiswa'čık va'ykın."

Gaño'len aña'ñyak. Gatann'as'qa'nlenat ka'maw-ña'w-  
 gutinte gaqla'wula. Ña'nyen gana'yulin. Amamqu'tinak  
 gaginta'wlinat niki'ta. Gan'kiačacas'qí'wlinat, ganto'lenat.  
 "Kmi'ñin gına'tvilin. Ya'qatqi? Ñi'yaq vi'nvit, ya ya'łıñ,  
 10 ya qoi'ıñ?"

Gaya'łqıwlinat, gũ'mlañ gayı'łqalinat. I'pa kmi'ñin  
 Ła'wa ga'ałin. "Mai, Ła'wa, ya'ti? Wo'tto ya'ti, gũ'mlañ  
 a'čhi ya'ti." — "Ti'ta gũ'mma tra'tık. Wũ'tču tra'tık."<sup>3</sup> —  
 "A'me mañi'n'ač i'lvui?" — "Ui'ña, mitpiłhalai'kın." —  
 15 "Toq, Ła'wa, qaña'ñya." Ya'yay ga'kmiłin, oya'mtiwılen  
 lo'ol-pine't. Ga'ño'len aña'ñyak. "Trai, tıroi, trai!"<sup>4</sup>  
 Ña'nyen nıqulıla'tqin.

Amamqu'tiyık ña'nyen ganñawtiña'łin, ča'wčuwen.  
 Qo'npũ gaaimıyo'olenau, gatvaño'lenau qo'npũ. Aččo'č.

<sup>1</sup> Oya'myañ HUMAN GAME is a word used only by the spirits.

<sup>2</sup> Here a man is spoken of as a "wild reindeer." In other tales a man is spoken of as a "little seal."

<sup>3</sup> These words are supposed to be in the language of the kamak. They differ,

there said, "Halloo, La'wa! is that you? How are you getting along with your human game?" He said, "Well, we two have killed some wild reindeer. How is (my) wife?" — "She has just been delivered of a son. And even we two, staying here at home, have killed one man. Now, La'wa, call to the spirits!" — "And where is the drum?" — "[What is the matter with you?] (Don't you know?) Of course, it is there on the cross-pole."

Eme'mqut called to the spirits. He put them to sleep, — the kamak-woman, together with her husband. He revived the other man. They fled in the night-time, together with Eme'mqut. In the middle of the night those sleepers wanted to pass water. They came out, and said, "Our son has become quite light of foot. And how is it? There are two foot-tracks, — one to this side, and the other to that side.

They entered, and again went to sleep. Then their real son, La'wa, came home. "Halloo, La'wa! have you come? Not long ago you were here, and now you come back another time." — "When have I been at home? I have arrived just now." — "How is your reindeer hunt?" — "Nothing killed. We were famishing." — "There, La'wa, call to the spirits!" He took the drum. (It was made of pieces of) skin of women's breasts sewed together. He began to call to the spirits, "Trai, Tïroi, trai!" Thus was he singing.

The other man lived with Eme'mqut's family, and married a daughter of a reindeer-breeder. They lived quite happily. They staid there. That is all.

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however, from the ordinary Koryak of the western branch by the repeated use of *r* instead of *y*. This makes them similar to the eastern Koryak dialect, and to the Chukchee.

<sup>4</sup> Compare the preceding footnote.



## 14. Eme'mqut and Shellfish-Girl. "

Quyqinn'aqu'nui vañvolai'ke. Gek, Ama'mqut gas'hin-  
 tıl'lin, va'yuk gayo'olinau ki'lkakau, ki'lkakil gu'ptilin,  
 gek, gañvo'len qalhai'ak, e'wañ, "Igigi'." E'wañ ña'nyen,  
 "Qanka'wgi qalhai'ak. Aia'ñaç qas'wugigeñe'tiñ yi'nna  
 5 gmi'n lipyui' nu'ptin."

Gek, gani'kalin, gaça'awlin, e'nki yaya'piliñ gato'mwalen.  
 Gaya'lqıwlin, a'çhikin gama'talen. Gek, ña'nyen ganyai'-  
 taıin. Ña'nako vañvolai'ke. A'ççič.

15. Eme'mqut and the Perches.<sup>1</sup>

Ama'mqut notai'tiñ ga'lqaiin, gayo'olen nımyı'ssa'n.  
 10 Enke' qatapñitlai'ke qaña'tıla-gi'niw am titiça pela'qa.  
 Enqa'ta gassa'len qata'p-vai'am, ñanako tamka'ln'aqu ga-  
 yi'ssalin, gatai'kilin. ma'n-awi'wut taiki'ykininau ta'mkal-  
 u'ttu.

Qo'la enña'naç Yayo'ça-ñawgut gai'lin, ganña'wtiñaiin.  
 15 Ti'tiç-a'wulpel-peıa'qıt ganyaitanñivo'lenat enña'a'net ga-  
 yai'tılanat e'en tamka'ln'aqu gai'pilen.

Ti'tiç-a'wulpel-peıa'qıt ganunñivo'lenat, enña'nvot gani'-  
 kalinau va'yuk, qıa'wulpelit gana'linat. E'wañ, "Mi'kna-  
 mu'yi kmi'ñi-mu'yi?" — "Gi'wa, 'Amamqu'tina-mu'yi  
 20 kmi'ñi-mu'yi.'"

Enña'net patta'la mani'ti gayı'ssalinat am-ga'nmaç  
 gayıssalinat ñanka'kenat ña'wis'qatit. Pılvıntı-ya'nya-  
 a'tvıla<sup>et</sup> ga'lqaiinat. Ganyai'talenat ña'nyaqıt ña'wis'qatit.  
 Ya'qıt a'mu gatomwa'lenat, gumaka'linat, as'ka'çikilinat.

<sup>1</sup> *Acerina cernua*. This tale was told by a young girl. It seems to be a fragment of longer and more coherent tale.

## 14. Eme'mqut and Shellfish-Girl.

Big-Raven lived with his people. Oh, Eme'mqut walked along the seashore, and found some shellfish. He detached one shellfish, and it began to whimper, "Igigi'!" He said, "Cease your crying! Yonder among the stone-pine bushes (lies) your detached hood."

Oh, he went and looked for it! It had turned into a small house. He entered the house and married that Shellfish-Girl. Then he brought her home. They lived there. That is all.

## 15. Eme'mqut and the Perches.

Eme'mqut went into the open and found a village. They were catching winter fish with drag-nets. The fish were small perches. He dragged a net along that fishing-river, and filled with fish a set of drying-poles. He made such a set. Very quickly he constructed those drying-poles.

After a while they gave him Fox-Woman, and made him marry her. He brought home two small dried perch-tails. These he brought home, and hung them on the drying-pole.

They were going to eat these small dried perch-tails, and all at once something happened. (These small tails) turned into small men. They said, "Whose sons are we?" — "Say, 'We are sons of Eme'mqut.'"

Then the (two) girls of this place filled with dried meat two bags; one for each [they filled]. They went away in iron canoes, and took the girls along. What has become of them I do not know. They went together, (both of them), headlong.

enña<sup>8</sup>an genačixčanñivo'lenat, lawtılñu gaipñivo'lenau. Gen'ačixčatpaañivo'lenat, Amamqu'tinti gen'ačixčatpaañivo'lenat. Ñanka'kılı gana<sup>8</sup>linat, gaaimiyo'olenat. A'ma-qlí'ka-kmí'ña gakmeñanñivo'lenau Yayo'ča-ña'wguta.

- 5 Laqlañyo'ykin, ga'łñıl tılaivñivolai'ke. Nanyemkičiwñivo'ykinenau va'čaq. Aččo'č.

#### 16. Miti' and Magpie-Man.<sup>1</sup>

- Quyqinn'aqu'nu vañvolai'ke. Gek, Quyqinn'a'qu e'wañ, "Muwičña'lık." Gek, ña'nyen Miti' qai'-a<sup>8</sup>ttu yawyetis-qiwñivo'ykinenau. Vakıthı'mtıla<sup>8</sup>n ña'nıko awyeñyo'ykin.  
10 Ña'nyen Miti'nen i'ññpık i<sup>8</sup>ñui'ñm yičemawñivo'ykinen.

- Gek, ña'nyen yai'tekin. Miti' Quiqinn'aqu'nak ewñivo'ykinen, "Gaya'qlin i<sup>8</sup>ñui'ñm gati'npıčulin?" E'wañ, "A<sup>8</sup>ttaya o'pıtčınık am-i<sup>8</sup>ña i'yık, enña<sup>8</sup>an i'tı." Gek, Quyqinn'aqu'nak i'miñ a<sup>8</sup>ttaya o'pıtčınu i'miñ čuwi'ykininat.  
15 Gek, gı'mlañ ña'nyen wičña'lyikin. Ña'nyen Miti' ñito'ykin a<sup>8</sup>ttayalqak vaga'lekin, ñivo'ykin gıya'pčak, "Mo'ol-qele!"

- Va<sup>8</sup>yuk Vakıthı'mtıla<sup>8</sup>n gaya'lin, gi'wlin, "Mınya'lqıw ya'liku." Quyqinn'a'qu qaye'm i'n'a nıya'tin. Qaye'm  
20 enal'ha'lmık."

Gana'tvilen. Ki'kič gaya'lqıwlin ineyegeñe'tiñ, ña'nıko gagıññıčanñivo'lenat, va<sup>8</sup>yuk Quyqinn'a'qu gaya'lin gaku'mñalin, "Mitei', qetigo'n vi<sup>8</sup>y-i'mit." Gek, e'wañ Mı'ti, "Iklayo'k ane'tin. Gı'mma ta<sup>8</sup>ptı'ykin." E'wañ, "Gina'n

<sup>1</sup> Compare Jochelson, *The Koryak*, I. c., No. 100, p. 288.

Those (i. e., Eme'mqut and his wife) were sent away by the people, and were given (reindeer with) halters of grass. Then the people ceased to send them away. They ceased to send away Eme'mqut and his wife. They became as natives, and lived in joy. Fox-Woman now was bringing forth mere male children.

Winter came, they were wandering in all directions. At times they visited their neighbors. That is all.

#### 16. Miti' and Magpie-Man.<sup>1</sup>

Big-Raven lived with his family. Oh, Big-Raven said, "I will (go and) fetch some willow-bark." Oh, Miti' went to feed the little puppies. Magpie-Man came to eat there. He pecked at Miti's face (to indicate his love), and her whole nose was covered with scratches.

Oh, that one (Big-Raven) comes home! He said to Miti', "What has happened to you? Your nose is scratched all over." She said, "By hitting with my nose against the sharp ends of the dog-shed corner I was scratched thus." Oh, Big-Raven cut away all the ends of the dog-shed corners. Then again he went for willow-bark. Miti' went out, perched on the top of the dog-shed, and began to sing, "I am walking along the cross beam!"

Then Magpie-Man came, and said, "Let us enter the sleeping-room! Big-Raven will not come back soon. He will not catch us."

She took him into (the house). Just as soon as they entered the sleeping-room and began to make love there, then Big-Raven came back, and called out, "Miti', take this load of willow!" Miti' said, "Let the I'kla<sup>2</sup> bring it down! I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven, "I want you to take it

<sup>2</sup> Small wooden charms of human shape (cf. Jochelson, *The Koryak*, I, c., p. 42).



a'limiñ qeti'gin." To, Miti'nak gai'tilen, gakti'nvelen, gana'tvilen.

Ña'nyen Quyqinn'a'qu gaya'lqiwlin, gañlo'yilen. Gũ'mlañ ymo'gitiñ gato'mñañen, ku'lipčina gato'mñañen, gañl'i'l-  
 5 qawlen. Ini'yigiñ gavakithaiñiñvo'len. Ña'nyen Va'kithin mal-ki't ganto'len, činko'nañ-vethiñe'ti ganto'len.

Va'kitha naya'q-gũm?" Gek, ña'nyen Va'kithin gayai'tilen. Miti' gañvo'len vamyatvak. Gek, lilipila'qut va'yuk gaito'lenat ña'nyaqit. Va'yuk gamaiñanñivo'lenat. Gek,  
 10 ña'nyat Quyqinn'aqu'nak u'nmi yaiva'či yissiñvoi'kmenat.

Quyqinn'aqu'nu gatai'ñat nomkawñivo'lenau. Ñaye'yit ni'wqinat, "Ma'ma, mitqugita't." E'wañ, "Qanto'tik, ta'tana qi'wgutik, 'Mitqugita't." Gek, ganto'lenat, gai'linat o'pta am-ya'tit. Gek, gaya'lqiwlinat gačr's'hulinat. Gũ'mlañ  
 15 gi'wlinat, "Mitqugita't." E'wañ Miti'nak, "Qanto'tik, ta'tana qwañla'tik."

Ganto'lenat. "Tato'! mitqugita't!" — "Qu'nam qun gi'wa, "Tula'-va'kithinat." Kmi'ñit ñaye'yit gaqalhaiañvo'lenat. "Igi', nana'yiva'wmik." Miti'nak gi'wlinat, "Qan-  
 20 to'tik, qi'wgutča, 'I'pa li'ge-ta'ta ñe'nako qoya'la'tekin." Gaya'lqiwlinat, Miti'nak mani'gik gayo'lenat, ga'mga-ve'loqalik. Ga'lqañin, ga'la'lin. Vakithimti'la'yikiñ, gaktiñe'ñilenat.

E'wañ ña'nyen Quyqinn'a'qu, "Tipaivaka'nñivok, Mêtê'-  
 25 yikiñ mi'lqatik." Ga'lqañin, ga'la'lin. "Mitei', qanto'ge! i'npi-qla'wul ya'tti." Miti' e'wañ, "Ena'n-ve agitca'kelen? Čini'n yaya'lqiw'ykin." Gaya'lqiwlin, gaqam'i'tvalen, gañvo'len a'wyik, gaqa'qlalen, ñačhinoi'tiñ gag'i'ntawlin.

Miti'nak nenaaiñawñivo'qen, e'wañ, "Quqe'!" — "Oi!"

down." Oh, Miti' took it, and with a violent pull drew it into the house.

Then Big-Raven entered the house and made a smouldering fire. He also stopped up the entrance-hole and the smoke-hole, so that the sleeping-room was full of smoke. Then a Magpie's voice was heard from the sleeping-room. That Magpie came out. He escaped through a narrow crack.

"(See) what (this) Magpie has done to me!" The Magpie, however, went home. Miti' was with child. After some time she brought forth two small eggs. (The two children) grew rapidly, and Big-Raven had a great love for them.

Big-Raven's people were storing their catch of fish. Those two said, "Mamma, we are hungry." She said, "Go out and say to daddy, 'We are hungry.'" They went out, and were given two whole dried salmon. They entered, and nibbled up (the fish). Then they said again, "We are hungry." Miti' said to them, "Go out and ask daddy (for more)."

They went out. "Daddy, we are hungry!" — "No wonder! Two thievish magpies!" Those two sons began to weep. "Oh, he is reproaching us!" Miti' said to them, "Go out and tell him, 'Our real daddy is herding reindeer (with the wealthy reindeer-breeders).'" (After that) they entered again, and Miti' put them into a grass bag, (placing) each in one of the (lower) corners. She went away, and came to Magpie-Man and flung (her bag right in).

Big-Raven said, "I feel lonely. I will go to Miti'." He went and came there. (The people said,) "Miti', come out! Your old man has come to you." Miti' said, "Has he no legs? Let him enter of his own accord!" He entered, and she gave him food. He began to eat, and was choking. Then he ran out of the house.

Miti' called to him. She said, "Big-Raven!" — "Oi!"

Pūkawnivo'ykin. Gaktikomña'len, e'wañ, "Oi!" Ña'nyen yaļu'yican egitñei'tiñ gačinkaita'len. Quyqinn'a'qu ña'nyen gayai'tilen. Aččo'č.

17. How Big-Raven's Daughter was swallowed  
by a Kamak.<sup>1</sup>

Quyqinn'aqu'wgi vañvolai'ke. Ñawa'kak mím'la ninu'qin.  
5 Qalñe'-key gate'wlañ, qai-mím'ič gaito'len enna'n. E'wañ  
ña'wis'qatiñ, "Ya'qu mintai'kir?" Gí'wlin ña'wis'qata,  
"Ya'qu mím'un qatai'kigin? Ya'nmiñin." E'wañ, "Yaya'yu  
mintai'kin."

Yaya'yu gatai'kilin. E'wañ gača<sup>8</sup>ulin, e'wañ yaya'yu  
10 gato'mwalañ qai-mím'ič. Quyqinn'a'qu qo'npū gañvo'len  
aña'nyak. Ges'hipa'lin e'wlañ ga'mga-nime'ti, gewñivo'-  
lenau, "Quyqinn'a'qu qo'npū qañañya'ñvoñ. Gapa'lqaiñ  
ui'ña aña'nyakeñlen. Ya'qin a'mu gatai'kilin ya'yay?"

Quyqinn'aqu'nin ñawa'kak vín'va vañvo'ykin. Uí'ña  
15 o'ya a'tvaka. í'miñ-ní'myisu giwínilinau ñawinyo'nvu.  
Gí'wlin, "Mí'kinak ya'qin ya'yay yanyí'wñin, ña'nyenena  
ñawa'kak tyei'lñin. í'miñ-gí'ynik aña'ken nanyí'wñivo'-  
ykin. "Yu'ñyun." E'wañ, "Al'va'lin." í'miñ í'gin, qo'yen,  
í'miñ-qun iču'ču. E'wañ, "Al'va'lin." Napkawñivoi'kin  
20 yanyí'wñik.

Va'yuk mēlhe'ñko gačepñitoñen ñenve'thičñin, ake'yki-  
la<sup>8</sup>n, ví'yañ gapanqai'pilen. "Gumna'n myanyí'wñin, ya'yay  
ya'qin gatai'kilin. Ača'lun gatai'kilin." — "Al'va'lin." —

<sup>1</sup> Compare Jochelson, *The Koryak*, I. c., No. 103, p. 291.

Then he could not help himself, and shouted, "Oi!" The piece that choked him flew out (of his mouth, and fell down) at a great distance. Then Big-Raven went home. That is all.

17. How Big-Raven's Daughter was swallowed  
by a Kamak.<sup>1</sup>

Big-Raven was living with his people. One of his daughters was (almost) eaten by lice. They shook her combination suit, and found there one small louse. (Big-Raven) said to his wife, "What shall we do with it?" The woman said, "What will you do? Why, you will kill it." He said, "(No,) we will make it into a drum."

They made it into a drum. They looked at it, and the small louse turned into a drum. Big-Raven immediately began to act as a shaman. The news of this was carried everywhere, to all the villages; and the people began to talk, (and say,) "Big-Raven has become quite a shaman, but he has grown old without having any spirits. What unknown kind of drum has he made?"

Big-Raven's daughter was living in secrecy. She did not appear openly. All the neighbors gathered as suitors. He said, "Whosoever can state rightly the material of which my drum is made, to him I shall give my daughter." They named all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that." Others also said it was of wolf-skin, of reindeer-skin. They named every living thing; but he said, "Not of that." They could not describe it properly.

Then from the fire crept out an evil spirit, with no clothes on, with only a cap (on his head). "I can tell of what your drum is made. It is made of a chamber-vessel." — "Not of that." — "It is made of a kettle." —



“Kuka’kin gatai’kilin.” “Al’va’lin.” — “A’nam qai-mi’mčin.”  
Miti’nak gewnivo’len. “Enña<sup>8</sup>an! Nawa’kak missai’līn  
kama’kiñ.”

Gaito’len nawa’kak, gañvo’len yitañatawa’tik. Wü<sup>8</sup>tçu  
5 gala<sup>8</sup>uñvo’len. Gañvo’len qalhai’ak nawa’kak. Mu’u-yil  
gatai’kiñvo’len, ya yuñyun, ya qo’yen, ya yi’yin, i’miñ-  
kiyu<sup>8</sup>la’lu. Koro’wapel<sup>1</sup> gaito’len ya’walañqal. Nā’nako  
ñawa’kak gaña’lqiwlīn, va’la gava’xgīlīn ñawakka’ta, qo’lla  
pí’pip karma’nuk<sup>2</sup> gayo’olen. Gata’wanlenau. Qo’npū ña-  
10 wa’kak nīqalhaiañvo’qen.

Ğala’linau kama’kiñ, kama’kau ganto’lenau, qoya’wge  
i’miñ ganuñvo’lenau, “N’am, n’am, n’am.” enna’n koro’-  
wapel gana’lin. Vala’ta ganmitčoñvo’lenau kama’kau.  
Va<sup>8</sup>yuk enna’n gana’lin wotta’kin ake’yki<sup>8</sup>la’n. Va<sup>8</sup>yuk  
15 pí’pip gani’ñjalīn, ña’nkalqak gaña’lqiwlīn. Va<sup>8</sup>yuk ga-  
pka’wlen yatipga’nñik, gapka’wlen yanuñka ñenvé’thičña.

E’wañ, “Qa’wun pani’ta mi’kinak nayamata’ge, ñêya’niñ-  
kmé’niñ yana<sup>8</sup>līñ, e’nki tiyanu’wgi.” Nā’nyen ñenvé’thičñin  
ga’lqa’lin. Čawčuwa’ta gama’talen. Va<sup>8</sup>yuk kmi’ñin  
20 gaito’len, va<sup>8</sup>yuk va’sqiñ gaito’len, gū’mīlañ gañvo’len  
qalhai’ak. E’wañ, “Kama’kata naya’nuw-gūm.”

Va<sup>8</sup>yuk qla’wul ga’lqa’lin notai’tiñ, ka’mak ga’ya’lin,  
ganu’lin. Yanuñki pa’qu’ ganu’mkawlin, pa’qu’la qala’lvin  
ganči’mawlin. Nēnvé’thičñin gavi’yalin, ganto’len. Miti’w  
25 gakyawlin, e’wañ veta’tekin. E’wañ, “Mi’kinai’gi?” —  
“Ai’gewe tinu’wgi.”<sup>3</sup>

<sup>1</sup> Borrowed from the Russian *корова*, THE COW; *-pel* is the suffix of the diminutive.

<sup>2</sup> Borrowed from the Russian *карманъ* THE POCKET.

<sup>3</sup> The *ka’mak* turned into an ordinary human being; namely, into a woman, who was assisting them in their work.

"Not of that." — "Then of a small louse." Miti' said, "That is right! Now we must give our daughter to the Kamak."

They brought out the daughter, and began to prepare her for the journey. Then only, for the first time, was she seen. The daughter began to cry. They arranged for her three lines of sledges. One was hauled by whales; another, by reindeer; the third one, by white whales. All three kinds were alive. In the end they brought a small cow. The girl mounted it. She put on a large knife in a bandoleer, and also put a comb into her pocket. They set off. The girl was crying very hard.

They came to the kamak's house, and the other kamaks went out and ate all the reindeer, "N'am, n'am, n'am!" Only that cow was left. Then the girl began to kill the kamaks with her knife. At last only one was left, — the first one, with no clothes. Then she threw down the comb, (and it grew quite large.) She climbed to the top of it; but he could not climb it, and so the evil spirit could not eat her.

He said, "Though at a future time you will marry a certain man and have two children by him, just then I shall eat you." Then the evil spirit went away. She married a reindeer-breeder. After a while she brought forth a child, and then another. Again she began to cry. She said, "The kamak is going to eat me!"

One time her husband had gone out, and then the kamak came and ate her. She had concealed about her at this very moment her woman's knife, and with that knife she ripped open his body (insides). The evil spirit died, and she came out. The next morning, when they awoke, a woman was busying herself around their house. (The mistress) said, "Who are you?" — "I (am the one who) ate you yesterday."

Oya'mtiwilu gana<sup>8</sup>linau gū'mlañ kmi'ñu. Kmi'ña gama'-  
 talen. Qla'wuļ gaya'lin wū'tcu. Qoyqinn'aqoyikei'ti ga'l-  
 qalīnau. Kmi'ñin gū'mlañ gaña'wtiñlen. Qoyqinn'aqoyi-  
 kei'tiñ gaļa'linau. Gi'wlin, "Ñawako'k nayato'n." E'wañ,  
 5 "Ñenve'thičña nalla'xtatin. Yaq-ña'wis'qat ni'tin?" Ga-  
 wa's'vīlin. "Wutinnalai'-gūm, tiya'tik." Ganto'lenau, gaya'l-  
 qiwlinau. enna'niku gatvañvo'lenau, gapittuña'wlenau.  
 Aččo'č.

### 18. The Kamak and his Wife.<sup>1</sup>

Ni'ka, ma'kiw a'mu vañvoļai'ke. Va'yuk ñenve'thičñit  
 10 gawa's'vīlinat. E'wañ, "Mai, ui'ña ava'leika?" — "Uļgu'vik  
 vaļai'ke." Uļhu'vīñ gaļa'linat, gañvo'lenat va'luk. "Čo-  
 pro'tka vaļu'tka!"<sup>2</sup> Gū'mlañ miti'w. "Mai, ui'ña ava'leika?"  
 — "Yaqa'lık vaļai'ke." — "Čopro'tka vaļu'tka! Ava'leika  
 yana<sup>3</sup>la'ntik, miti'w to'čhin-ya'q missanus'qiwla'ntik."

15 Gaginta'wlinau niki'ta gičhoļai'ti. Ma'qim gani'nīalin,  
 vinvin'a'qu gato'mwaļen. Ñanekai'tiñ gaginta'wlinau.

Gaya'linau. "Mai, ui'ña ava'leika?" Ui'ña. "Mīnyaļ-  
 qiwīčña'nau! A'mu E'nnu gapi's'qalīnau." A'wun gaya'l-  
 qiwlinau, i'mi ga'nčīlinau kičva'ču. Ui'ña y'inna.

20 E'wañ, "Minan'ačo'mik."<sup>3</sup> Ganvaqyila'wlen. Ača'geiñin

<sup>1</sup> Compare Jochelson, The Koryak, *l. c.*, No. 105, p. 293.

<sup>2</sup> Compare p. 68, footnote 3.

<sup>3</sup> *Minan'ačo'mik*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'wa* (GRANDMOTHER) is used also for DIVINING-STONE (cf. W. Jochelson, The Koryak, *l. c.*, p. 44).

Meanwhile her sons became (grown) men. One son married that woman. Just then her husband came. They went to Big-Raven's people. Another son also married. They came to Big-Raven's people. The people said (to Big-Raven), "Your daughter is being [brought] here!" He said, "The evil spirit took her away. What (kind of a) daughter may come from there?" She looked into the house. "I am here, I have come!" They went out (to meet her), and all entered. From that time they lived together and grew rich. That is all.

#### 18. The Kamak and his Wife.

Some people lived in a certain place. One day a kamak and his wife looked down (through the entrance-hole). They said, "Halloo! have you not some blubber?" — "There is some in the cache." They entered the cache, and began to eat blubber. Then they sang, "It tastes well. We are eating blubber." The next morning it was the same. "Halloo! have you not some blubber?" — "There is some in the porch." — "It tastes well. We are eating blubber; but when you have no more blubber, [to-morrow] we shall eat you."

They fled upwards in the night-time. They threw an arrow (upwards), and it became a road. They fled along this road.

Those came again. "Halloo! have you not some blubber?" But there was no answer. "Let us jump in! They are hidden somewhere." They entered, and searched in all the corners. There was nothing.

They said, "Let us try the divining-stone!"<sup>3</sup> (The

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The reason is probably that divination with stones is chiefly practised by women, and that the divining-stone, though usually a round pebble or a piece of bone ornamented with beads and tassels, represents a female guardian of the family.



an'a'nu ni'łñiqen. "Ečhathičñe'ti yagintawłá'ñe, missaya-wała'nñinau. Volqıgeñe'ti yagintawłá'ñe, missayawała'nñinau. Añqai'ti i'mi missayawała'nñinau. Gičholai'ti yagintawłá'ñe, mi'qun? Aña'ña ałai'tiñ na'ntımık. Me'ñqañ  
5 minya'wałat?"

Ğaño'len lo'lo i'luk. "Añei'kılka panenai'ti mñinto'mık?<sup>1</sup> Yaqałnawičñe'ti mñinto'mık." Kama'w-ña'ut, "Qina-qulıimti'gi." Emtei'pılen. "Qinanpiykała'wı." Vałeıei'ti ғаi'pılen. "Ğına'n qun nita'witkiñi-gi."

10 Va'yuk ғаvi'yalinat. Enña'an ғаyıltełñivo'lenat. Vałeıei'ti ła'wut ғаna'lilin. Va'yuk ña'nyeu ғаwñivo'lenau. "Minyo'olan yaya'ña." Ґayo'olen, pılvıntı-ča'yinaña ға'nvılin ła'wut, a'wun im-ła'wtalin.

"Qe'e!" Volqageñe'ti ғаni'ñlalinat. Ґatvaño'lenau,  
15 ғаaimıyo'olenau, añenve'thičñika ғаna'linau. Aččo'č.

### 19. Gull-Woman and Cormorant-Woman.<sup>1</sup>

Nyka'wgi ya'qyaq-ña'wutu ña'nyaqat ғаñaw-yıla'łñi-to'mga yağınñivo'yke. Ivva'lu-ña'wgut e'wañ, "Aya'tka ageñe'tiñ, miłñitatis'ki'wik." Ña'nyen kama'kn'aqu e'wañ, "Mas'hıntılık." Ґas'hıntıleño'len, va'yuk ñe'nin e'wañ,  
20 "Yınna'qi e'łhi-peye'ykin?"

<sup>1</sup> Compare Jochelson, *The Koryak*, I. c., No. 99, p. 287.

kamak-woman) made (her husband) stand with his legs apart. She used his penis as a divining-stone. "If they have fled to the morning dawn, we shall follow them. If they have fled to the sunset, we shall follow them. To the seaside also we shall follow them. If they have fled upwards, what then? God would not treat us very pleasantly. How can we follow them?"

He began to sway his penis. "Shall we go out through the same opening without any fear.<sup>1</sup> Let us go out through the vent-hole in the roof of the porch!" The kamak-woman said, "Take me on your shoulders!" He took her on his back. "Oh, you are strangling me!" (His head) thrust itself into her anus. "Oh, you are playing mischief!"

Finally they both died, and lay there. His head slipped into her anus. After a while (the fugitives) said, "Let us visit the house!" They visited it, and dragged out his head with an iron hook, and his head had become (quite) hairless.

"Oh, oh?" They threw them into the direction of the sunset. Then they lived and were happy. They were not (molested) by spirits. That is all.

#### 19. Gull-Woman and Cormorant-Woman.

Gull-Woman lived with a companion, who was her female cousin. They sat sewing. Cormorant-Woman (i. e., the cousin in question) said, "While no one comes to the cave, I will go and prepare my sinew-thread." At the same time Big-Kamak said, "I will walk along the shore." He walked along the shore. Then he said, "What is there, that shows so white?"

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<sup>1</sup> Literally, WITHOUT SHAME. SHAME for FEAR is used also in the Chukchee (Publications of the Jesup North Pacific Expedition, vol. viii, No. 10, p. 63, footnote 1).

Gayo<sup>o</sup>len: ya'qyaq. Qa'čin ui'ña ana'luka gati'tkalen. Ña'nyen Kama'kn'aqu gayai'tilen, e'wañ, "Tita<sup>o</sup>!iykin." Gayai'tilen, ki'kit gayi'tilen, gek ñane'ninak Ya'qyaq-ña'wtinak pa'quła qala'lvun yičima'wiykinin. Gek, ña'wis-  
 5 qatik e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, gek, eñva'ratka!"<sup>1</sup>

Kama'kn'aqu gavi'yalin. Ña'nyen Ya'qyaq-ña'wut ganto'len. Gañvo'len čotčiqe'tiñ pinkula'tik. Puka'wekin yayiña'ñka. ena'n kiča'ta genei'maklin. Gayi'ñalin, ga-  
 10 kuła'lin, gañaikapit'kalin. Ña'nyeninen ña'wis'qat kinma'čiku ña'nako gapis'qalin. Gek, gũ'mlañ yaqai'qun gayi'ñalin, ya'sqalqak gi'lin.

Gayai'tilen, gi'wlin, "Kamakn'aqu'nak ina'nui, ki'ma'k tivir'yak." Ña'nyen Ivva'lu-ña'wgut, "O'pta mni'kak.  
 15 Ti'ta o'pta ninanuva<sup>o</sup>an." E'wañ quti'ninak, "Qiyime<sup>o</sup>en, apa'qułkel-e'-ge." — Gũmni'n vai vain'aqu'wgi, va<sup>o</sup>ga tyančima'wikniñm, lu'gu i'wka mañnmila'tiykin."

Ña'nyen gaa'lalen, gapka'wlen i'wak. Age'ñiñ gala'lin, gatvañvo'len. Ña'nyen Ka'mak-ñawgut qai'gut gala'lanñi-  
 20 vo'ykin. Ui'ña ala<sup>o</sup>uka. Ña'nyen tayyeñivo'ykin, ewñi-vo'ykin, "Wutissai'-gũm." Me'nqañ mi'qun u'ka a<sup>o</sup>la<sup>o</sup>wun?

E'wañ, "Qage', wutinnałai'-gũm, qina'nu!" Pukawñi-vo'ykin lu<sup>o</sup>k. Qai'gut čančis'qonvo'ykinen. "Mannu'qi?" Gek, gala<sup>o</sup>ulin. E'wañ, "Tıyanu'wgi!" E'wañ "Qina-  
 25 nu'wgi!" Ganu'lin, ui'ña o'pta ana'luka gati'tkalen. Gek, ña'nyen gayai'tilen. Gek, gũ'mlañ e'wañ, "Tita<sup>o</sup>!iykin." Qla'wulñ e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, eñva'ratka!"

<sup>1</sup> Compare p. 68, footnote 3.

He came (nearer, and it was) a Gull; and, [even] without chewing, he swallowed her. Then Big-Kamak came home, and said, "I am unwell." [He came home,] and as soon as he lay down (to rest), that Gull-Woman, with her woman's knife, ripped open his body (from the inside). Oh, he said to his wife, "Cheer me up (by some means)!" — "Without collar-string, without nostrils!"

Big-Kamak died. That Gull-Woman came out (of his insides). She began to jump up on the cross-pole above his pillow; but she could not fly up, because she was all covered with slime. She flew up again, and fell down and thudded against the ground. His wife lay flat in the corner (from sheer fright). Nevertheless she flew up again, and was on the house-top.

She came home, and said, "Big-Kamak swallowed me, I nearly died." That one, Cormorant-Woman, said, "I also will make something. Let him also swallow me!" The other one said, "Don't do it! You have no woman's knife." — "Here are my nails. I will rip him open with my nails. If it were done, I should feel elated."

That one (Kamak-Woman) passed by, but she could not talk to her. She went to the cave and staid there. That Ka'mak-Woman, indeed, was often passing by, but she could not see her. That Cormorant-Woman began to cough, and to say, "Here I am!" but how could she see her in the dark?

She said, "Here I am! Swallow me!" But she could not find her. Indeed, she almost stepped over her. "Where is she?" Oh, she found her! She said, "I will swallow you!" The other one said, "Do swallow me!" She swallowed her, also, without chewing, gulped her down. Oh, she came home. And again she said, "I feel unwell!" She said to her husband, "Cheer me up!" — "Without collar-string, without nostrils!"



Gũ'mlañ ga'nmiłen, pa'ninau vača'pgičñu "va'ga vagit-  
ču'ykininau.<sup>1</sup> Ña'nyen gavi'yalin. Gũ'mlañ ganto'len.  
Ivva'lu-ña'wgut ganto'len, ta'y-a'mu gavetho'lenau a'łmułqu.

Gek, gayai'tilen. Ña'nyen gi'wlin, "Gũmma vai panet-  
5 čina'i'ti tıyaa'nkawñ." Uwi'kiu gangıla'wlenau; ageñe'ti  
tłai'vık qo'npü ganka'wlenau. A'čcič.

## 20. Yini'a-ñawgut and Kılı's Marriage with Fish-Man.<sup>3</sup>

E'en Quyqinn'aqu'nu vañvołai'ke. Kılı' e'wañ Yini'a-  
ña'wgutina, "Minno'tantała." No'tañ ғала'linau, e'nni-la'wut  
inu'nu ға'kmiłin. Ғала'linat, ғаñvo'lenat a'wyik. Ғалқай-  
10 ña'wlin e'nni-alpı'ttama. Ғағи'ntawlin, "Kama'kanu Yı'ni  
na'łlıñ." E'wañ, "Uı'ña kama'kanu ana'łka." — "I'n'ač,  
mi'qun, kama'kanu na'łlıñ."

Ғаñvo'len yanaqmitkatu'yawñik, gapka'wlen, gayı'lqalin.  
E'wañ Kılı', ña'nyen gayai'tilen, gi'wlin, "Ma'nnu-yaq  
15 Yı'ni?" — Kama'kanu na'łlıñ." Ña'nyen Yini'a-ña'wgut  
gaqya'wlin. E'nki enni'mtıla'n pipi'tčuykin. E'nki qata'p-  
e'mat va'ykin.

Gewñivo'len, "I'n'ač, qaqya'wgi!" Gaqya'wlin. Gek,  
gama'talen, enke' gatvañvo'lenau, gamaiñıtaıña'linau.  
20 Va'yuk gayai'tilenat Qoiqinn'aqoyıkaı'tıñ. "Ñawa'kak  
naya'tın!" — "Yaq ñawa'kak ni'tın. Mu'chin kama'kanu  
gana'lin." — "Wuttısałai'-gũm, tıya'lık."

<sup>1</sup> The respective rôles of Big-Kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again. Similar confusion is met in several other tales, Chukchee and Koryak (cf. for instance, Bogoras, Chukchee Mythology, Publications of the Jesup North Pacific Expedition, vol. viii, part ii, No. 1, pp. 15, 19).

She killed her again, and tore the old scars<sup>1</sup> with her nails. This one died. Again she came out. [Cormorant-Woman came out,] and cut her way through several mounds of drifted snow.

Oh, she came home. (The kamak) said, "I have enough of these [former] doings." They have punished their own bodies, and ceased to walk along the stone.<sup>2</sup> That is all.

## 20. Yini'a-ñawgut and Kīlu's Marriage with Fish-Man.<sup>3</sup>

Big-Raven lived with his family. Kīlu' said to Yini'a-ñawgut, "Let us go for a walk!" They went out walking, and they took a fish-head for (travelling-)provisions. They came to a certain place and began to eat. (Kīlu') threw at her (cousin) the cheek-bone of a fish. She sped away, and said, "Yi'ni has become a kamak." That one said, "I have not become a kamak." — "Enough, indeed, you have become a kamak!"

She tried to detach it, but could not do it, so she fell asleep. Kīlu' said, (when) she came home, and they said to her, "Where is Yi'ni?" (She said, "Yi'ni) became a kamak." Then Yini'a-ñawgut awoke. There was Fish-Man combing his hair, and a load of winter-fish was (there also).

He said to her, "Enough, wake up!" She got up. He married her. They lived there, and caught plenty of fish. After some time they came home to Big-Raven's house. "They brought your daughter." — "Which daughter may come here? Our daughter became a kamak." — "Here I am! I came."

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<sup>2</sup> Both Kamaks seem to have revived after having been killed.

<sup>3</sup> Compare Jochelson, *The Koryak*, No. 109, p. 296.

ENNIMTILA<sup>8</sup>'na Kĭlu' gakenanñivo'len. "Yinei'! me'ñqañ  
gı'tča i'ti?" — "Ğina'n ENÑA<sup>8</sup>'an ina'ntı." — "Ğini'n to  
qla'wul nima'lqin."

"Can'ai', minno'tanta!" Ga'lqaĭinat, ğala'linat no'tañ,  
5 ğaño'lenat a'wyik. O'pta la'wut ğa'kmiĭlin inu'nu. "Čan'ai',  
qina'lqaiñaw." Ğewñivo'len, "Qıyme<sup>8</sup>'en miĭqaiña'wgi."  
E'wañ, "Am-mu'yu minpittuñawlai'ke."

Ğalqaiña'wlin. Uı'ña aqmı'tkatča. Ga'kmiĭlin, vıĭ<sup>8</sup>'yña  
ğaño<sup>8</sup>'lin. Va<sup>8</sup>'yuk maĭ-ki't ğaño<sup>8</sup>'lin. "Toq, Čan'ai', qena'-  
10 peĭa." Ğape'lalen. "Čan'ai', uı'ña kama'kanu ana<sup>8</sup>'lka."  
Ğü'mlañ ğala'xtilin. E'wañ, "Qena'peĭa. Ğayai'ta, ğı'wa,  
'Kama'kanu na<sup>8</sup>'liñ."

Ğewñivo'len Quyqınn'a'qu, "ENı'k anñena'ta, me'ñqañ  
ni'tiykin." Kĭlu' a'wgi tı'nmi-qalĥaiaño'ykin, ğayı'lqalin.  
15 O'pta ğakyawñivo'len, ENke' ENNı'mtıla<sup>8</sup>n. Ğı'wlin, "I'n-ač,  
ğina'n ewğupa'tik." Ğakya'wlin, ENNımtıla<sup>8</sup>'nak o'pta  
ğama'talen. E'ñki ğatvaño'lenat ğamaiñitaiña'linat.

Va<sup>8</sup>'yuk ğayai'tilenat Qoyqınn'aqoyıkaı'tıñ. Ğı'wlinau,  
"Kĭlu' naya'tın." — "Mu'čhin Kĭlu' kama'kanu ğana<sup>8</sup>'lin."  
20 E'wañ, "Wuttınaĭai'-ğüm, tiya'tık. ENNımtıla<sup>8</sup>'nak enama'tai."  
E'ñki ğatvaño'lenat, nalıñqa'tvuqinet yatai'ñanñık. Yini'a-  
ña'wğutinti kmeñanñivo'ykinat. Qu'ttu qla'wulu naitoñ-  
vo'ykinenau. Aččo'č,

Kīlu' began to envy (her cousin on account of) her Fish husband. (She said,) "Yī'ni, how did it happen to you?" — "You did this thing to me." — "But your husband is a good one."

"Čan'ai', let us go out for a walk!" They went out, came to a place, and began to eat. They also took a (fish-)head for (all) provisions. "Čan'ai', throw a bone at me!" The other one said, "I will not [throw]." (Kīlu') said, "(Do it!). We shall gain much by it."

She threw the bone at her, but it did not stick (to her face). She took it and glued it on with her saliva. At last it was (sticking) all right. "O Čan'ai'! leave me (alone)!" She left her (and went away). "Čan'ai', I did not become a kamak." (The other one) again came back. She said again, "Leave me (alone)! Go home and say, 'She has become a kamak!'"

Big-Raven said, "It is her own mind. Let her be (wherever she desires)." Kīlu' [falsely] pretended to be crying, then she fell asleep. She also woke up; and there was Fish-Man. He said, "Enough, it is all your pretensions." She got up, and Fish-Man married her. They also staid there and caught plenty of fish.

After some time they went home, to Big-Raven's house. People said, "They have brought Kīlu'." — "Our Kīlu' became a kamak." She said, "I am here, I came! Fish-Man married me." There (both Fish-Men) lived. They were quite successful in catching fish. Yini'a-ña'wgut and her cousin brought forth sons. They bore some male children. That is all.



## 21. Big-Raven and Fox.

*Dialect of Pa'llan.*<sup>1</sup>

Qutkí'nnaxu gergiñe'lqilin, ví'tvitpi gayer'olen, gí'vlin,  
 "Qa'íñun mel-gí'rníku, ya'vač ata'ıñka." Ga'ate'lin, a'ñqak  
 geni're'lin. Lıgı'mmen gewge'lin, keli'la<sup>2</sup>n gayer'olen,  
 5 lıgı'mmen e'nkıta gí'vlin, "Qa'íñun mel-gí'rníku, ya'vač  
 ata'ıñka." Ga'ate'lin a'ñqak.

Me'mıl gayer'olen, ga'ate'lin a'ñqak. Rırı'ñe gayer'olen,  
 geni're'lin. Yu'ñiy gayer'olen, va'sqın ye'pluq nımei'ñäqın  
 yu'ñiy, attı'ıyul geni're'lin. Lıgı'mmen gewge'lin, va'sqın  
 gayer'olen gekeli'lin yu'ñiy. "Vai-ı' yu'ñiy!"

10 A'ttı nı'mnımu gakıtaiñe'lqilin. A'ttı Ta'nñın-ı'rrıt ga-  
 yuñpe'ntalen va'la'ta gepı'rıqlıla. A'ttı gıvı'ñılqıla, ga'la<sup>2</sup>ulin,  
 ena'нна a'ttı gečeñ'ače'ñılqilin. A'ttı rıkrı'ñık gere'lqilin,  
 e'nkı genalpuño'lqilin mı'tqa. Gemeiñey'nmilin, a'ttı  
 gathai'tılen, ge'tıñemyılın.

15 Ta'tolata<sup>2</sup> ga'la<sup>2</sup>ulin. "Me'nqut ku'rıtkın?" — "Umyu'm!"  
 I'vitkın, "Tı'нна?" I'vitkın, "Tumyu'm!" Lıgı'mmen e'win,  
 "Tı'нна?" E'win, "Yuñyu'ñ!"<sup>3</sup> Mı'tqamıt ge'te'lin enı'kkı  
 tã'n'aw.

"Qai'lim, tetemi'tqañın." A'ttı ku'm'ukum gelpi'rtelin  
 20 a'ı'tta-qa'meñ. Qutkí'nnaxu getemi'tqanlin ne'm'ek. A'ttı-  
 yaq tato'lape getei'kılın mesqa'ven, a'ttı gerı'yalın, genñı-  
 ve'lin Qutkí'nnaxu'nak. A'ttı enñı'n rıya'-vı'la enñı'n  
 ga'nmılın. Tenma'vı'la<sup>2</sup>n.

See p. 6.

<sup>2</sup> The fox, in the Koryak and Chukchee, is usually a female, Fox-Wóman.

21. Big-Raven and Fox.<sup>1</sup>

Big-Raven walked along the sand-spit, and found a small ringed-seal. He said, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it, and threw it into the sea. He walked farther on, and found a spotted seal. He said as before, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it into the sea.

Then he found a thong-seal, and kicked it into the sea. He found a white-whale, and threw it into the water. He found a whale, and another whale, quite big (bowhead whale), and he threw it in still farther. He walked on, and found a striped whale. (Then he said,) "Here is a good whale!"

Then he called aloud to the neighboring people. A number of Chukchee rushed for the whale, knife in hand. They were approaching. He looked on them and felt frightened. So he entered the mouth of the whale. There he began to suck in the whale-oil. He filled his mouth full, then he jumped out and flew away.

A fox<sup>2</sup> saw him. "Where do you come from?" — "From the whale." She says, "What?" He says, "From the whale." She said again, "What?" — "From the whale!"<sup>3</sup> Then the oil dropped down directly on her (back).

"That is good. I gathered some oil." She wrung out her coat in a dogs'trough. Big-Raven also gathered oil (for himself). Then the small fox prepared a cake of (berries and other) vegetable material, and sent it to Big-Raven to show her gratitude. With these return-payments, however, she killed him.<sup>4</sup> It is finished.

<sup>3</sup> The first two answers are given by Big-Raven with mouth closed; the third, with mouth open. They are also imitative of the cry of the raven.

<sup>4</sup> Evidently by poison mixed with the berries.

## 22. Eme'mqut and Envious-One.

*Dialect of Paren.<sup>1</sup>*

Nipaivati'čñin miti'w Ememqu'tinak lu'nin, i'wnin, "Me'nnu lu'wan, mInyo<sup>o</sup>oga<sup>o</sup>an. Ğü'mliñ vus nayo<sup>o</sup>oga<sup>o</sup>an niwga<sup>o</sup>an "Toq, yawo' eleki'mkin mİpaļausqa'wa." Ņa'ni-yax Ememqu'tinak peļa'nen Nipaivati'čñin.

5 Ņivoi' eleki'mkimik, ine'neyik, pl'itkui. Yäqqai'-qun qati'. Va'yuk ni'tkinek mel-ñe'wis'qat ñe'wānu l'ñnin. Ņane'ninak Nipaiva'tičñinak pe'nin qun im Uwe'ñpiliñ nanyaita'tinat. Ti'tequn niwga<sup>o</sup>an, "Qle'gi. Ñe'wis'qätit minintenčite'wnet!"

10 Ņa'ni-yax Nipaivati'čñin, "Yawo', čičele'ñin!" A'mliñ-van kitve'-li'ga penči'ykin, ñe'wis'qät pēļhinolñi'toļa yi'san ğattai'len. Čitavaña'nnen. Če'tik va'čañ äče'aļa ēļhitaw-ñu'tkinen čimoļitawitkoñu'tkinen.

Va'yuk yetha'as ña'ni-yax. Ememqu'tina ñe'wis'qat  
15 nenčimpetha<sup>o</sup>an. Nanatvuga<sup>o</sup>an. Ņe'nin Nipaiva'tičñinin nenewuyetha<sup>o</sup>an, oma'ka yu'ñyu-veli'ta. "Ñe'wis'qätit minintenčite'wnet!"

Naitoga<sup>o</sup>an "Awe'n, ewliļashila'n'aqu ewloiñila'n'aqu." Exune'če penči'tkinen ñe'wis'qät talñathisñi'nvø. "E'wun-  
20 van ya'ļvuñnen." To, ñe'nin Ememqu'tinin ñe'wis'qät naitoga<sup>o</sup>an. Nipaivati'čñin vi'gi.

Oma'ka yu'ñyu-veli'ta poļa'nñui. Nenumke'win. Čiġi-čeñe'wgi. E'wañ, "ġeyi'lqat-ġüm." Mu'qun yišri'ykineu čo'nñonenau eni'neu qaļaļvin'iñqo ġanto'lenau. Ğü'mliñ

<sup>1</sup> See p. 6. This is evidently a fragment of a larger tale, but the narrator knew no more.

22. Eme'mqut and Envious-One.<sup>1</sup>

The next morning Eme'mqut saw Envious-One, and he said to him, "Where did you see him? Let us go and visit him." Again they visited him, and said to him. "Oh, wait! we are going to roast the omasum on a flat stone." Then Eme'mqut left Envious-One.

He began to busy himself with the omasum, and to roast it. He finished this. Then he went away. After some time he took a fine girl for a wife. Envious-One brought to his home his former (wife) Little U'weñ. After a long time they said to each other. "Come here! Let us compare the beauty of our wives!"

Envious-One said, "All right! I will bring her." After that every time again he rushes at his wife. She had an overcoat fringed with reindeer-mane. He took her along. While on the way, he washed her quite frequently with (liquid from) the chamber-vessel, and (by rubbing) forced the blood into her face.

Then those two came. Eme'mqut's wife was hidden. They were going to bring the wives. Envious-One fed his wife sumptuously, giving her plenty of whale-blubber. "Let us compare the beauty of our wives!"

They brought them in. "Ah, but she has long lashes! She has large buttocks!" All the time he kept jumping over to his wife and re-arranging the parting of her hair. "Oh, surely she will come out the victor!" Then they brought forth Eme'mqut's wife. Envious-One swooned at the first look.

He had a diarrhea from that whale-blubber.<sup>2</sup> They took away the woman. Then he recovered his senses. He said, "I have slept." And really he began to eat

---

<sup>2</sup> It seems that he had eaten some whale-blubber with his wife.



naitoga<sup>8</sup>/an. Vi<sup>8</sup>/gi. Yishr'ykineu genu'līneu gū'mlīñ  
yito'nenau.

Gū'mlīñ nenu'mkewin. Čigičeñe'wgi, ču'nineu yisgī-  
ykineu qalalvin'ñqo ganto'lenau. Va<sup>8</sup>/yuk, "Qime'ñen,  
5 qalqathr'tik. Tīpa'aa<sup>8</sup>k." O'pta.

again the matter vomited from his insides. They brought  
in the woman again. He swooned.

That vomited matter, which he tried to swallow came  
out again. They took her away. He recovered his senses,  
and ate again that matter vomited from his insides. Then  
(he said), "I do not want it. Go away! I have had  
enough!" The end.

### 23. Big-Raven and Fish-Woman.<sup>1</sup>

(*In Six Dialects.*)

Big-Raven lived with his family. They had nothing to  
eat. He went to the sea, and found there Fish-Woman.<sup>2</sup>  
He brought her home. She cast forth spawn and they  
ate it. Then Big-Raven married Fish-Woman. Miti' grew  
jealous. Big-Raven went into the open. Then Miti' struck  
Fish-Woman and killed her. She cooked her flesh and  
ate of it. Some of it she left for her husband.

Then Big-Raven came home. "Fish-Woman, come out."  
Then that one who was just cooked, stepped forth from  
the rear storeroom. He came in and she gave him food.  
Then she said to him, "Just now Miti' has killed me,  
and cooked my flesh." The next day he went away again.  
Miti' again attacked Fish-Woman. She wrung her neck  
(and thought,) "This time I have killed her." Big-Raven  
came back and she revived again and gave him food.

<sup>1</sup> Compare Jochelson, *The Koryak*, I. c., No. 104, p. 292.

Literally, PISCIS-HOMO. More frequently used for the masculine (cf. No. 20,  
line 16).

After that Fish-Woman went away. (She said,) "Miti' some day will make an end of me." Big-Raven came back, but she was not there. He came to the sea-shore and called out, "Fish-Woman, come here." — "I shall not come. Miti' will try to kill me again." So he could not call her out. That is all.

### Chukchee.

Ku'rkilinti<sup>1</sup> nitva'qênat, nigitte'tqinet. Añqa'-gêlê'ê, EN'qa'm E'nnin ora'wêlan lu<sup>8</sup>'nin, rirai'tannên. Le'lhâ gêchêti'tkoñnoi, EN'qa'n nano'ññoa<sup>8</sup>n. EN'qam Ku'rkilnâ ma'tanên. Miti' E'niki kiña'tiñoi. EN'qam Ku'rkil nota'gti  
 5 qâti'. Miti'nâ ki'plnên, timnên, ipa'nnên, ru'nin. Čymqûk uwa<sup>8</sup>qocê'gti pêla'nên. EN'qa'm Ku'rkil pûki'rgi<sup>8</sup>. "E'nni-ñe'ut, qanto'gê<sup>8</sup>!" Yañai'pû ñitoi', gînmîlkin ipa'jo. Res'qi'wkwî<sup>8</sup>, teqeme'ngi<sup>8</sup>, iu'nin, "Gînmîl Miti'nâ gêna'n-mîlên ùm, gêna'palên." Ne'me irga'tik ewkwe'tyi<sup>8</sup>, ne'me  
 10 Miti'nâ pê'nñnên. Le'ut rika'wraunên. "I'git tî'nmîn." Ku'rkil g'e'eîin, ne'me čikeye'wkwî<sup>8</sup>, ne'me teqeme'gnin. EN'qa'm E'nni-ñe'ut ra'gtiê<sup>8</sup>. "Miti'nâ qulî'nikek rênan-qo'npûñaw." Ku'rkil ye'tti<sup>8</sup>, e'un ui'ñâ. Añqa'gti g'e'lqâlin, vañêi'pûñoê<sup>8</sup>, "Qiy'e'tyi<sup>8</sup>, E'nni-ñe'w-i-gîr!" — "Qarê'm  
 15 miye'tik! Miti'nâ-m ne'me rêna'nml." Qo'npû eiñe'uk luwau'ñên. Erre'č.

### Koryak, Kamenskoye.

Quyqinn'acqu'nu vañvo'lai'ke, pe'hanñivo'lai'ke. Añqai'tiñ ga'lqâlin, va<sup>8</sup>yuk ENNî'mtîla<sup>8</sup>n gayo<sup>8</sup>olen, ganyai'talen. La'lña gapewyañvo'len, ñanena'ta gawyeñvo'lenau. Va<sup>8</sup>yuk

<sup>1</sup> Aqan'qau', the Maritime Chukchee man, who made for me the Chukchee translation of this tale, though a native of the Pacific coast, pronounced not Ku'rkil, but Ku'rkil as do the people on the Kolyma (cf. Bogoras, Chukchee Mythology, *l. c.*, vol. vii, p. 315, footnote 2).

Quyqinn'aqu'nak gama'talen. Miti' ña'nyen gaqanñitčoñ-  
vo'len. Va'yuk Quyqinn'a'qu notai'tiñ ga'lqalın. Miti'nak  
gata'lalen, ga'nmiñen, gapa'len, ganu'lin. Čũmkup qla'-  
wulıñ gape'lalen. Va'yuk Quyqinn'a'qu gaa'lin. "E'nni-  
5 ña'wgut, qanto'ge!" Yino'ñqo ganto'len, wotta'ken apa'-  
tassa'n. Gaya'lqıwlin, gaqamıtvalen, e'wañ, "Wo'tto  
Miti'nak ena'nme, enapa'te." Gü'mlañ miti'w ga'lqalın,  
gü'mlañ Miti'nak gape'nyñen. Gala'wtıntılın. "Wo'tvañ  
tınmın." Quyqinn'a'qu gaa'lin, gü'mlañ gachičaña'wlin,  
10 gü'mlañ gaqamıtvalen.

Va'yuk E'nni-ña'wgut gayai'tilen. "Miti'nak va'yuk  
yenanqonpüña'wi." Quyqinn'a'qu gaa'lin, a'wun u'iña.  
Añqai'tiñ ga'lqalın, gañvo'len aiña'wik, "Qıya'the, E'nni-  
ñawgo't!" — "Qayo'm mıla'k! Miti'nak gü'mlañ yena'nmi."  
15 Qo'npü aiña'wik gapka'wlen. Aččo'č.

### Koryak, Qare'ñin.

Quyqinn'aqu'nu i'tılkıı, pilhe'tılkıı. Inu'ñkı ge'lqalın,  
ora'wucak Enni'mtıla'n gayo'olen, ganrai'talen. Le'ñä  
gapı'wtełkıı(in), ennina'ta geye'łkıı. Ora'wucak Quyqin-  
n'aqu'nak gaña'wtınlin. Miti' Enni'n gakinca'tılkıı(n).  
20 Ora'wucak Quyqinn'a'qu no'tañ ge'lqalı(n). Miti'nak  
ga'tküplilen, ga'nmiñen, gekukei'vulin, genu'lin. Čũmkup  
oia'kocik gegnu'lin. O'raw Quyqinn'a'qu geye'lin. "E'nni-  
ñe'wut, qanto'ge!" Ti'nuk ge'tkurlı ganto'len, yanutken  
gakukei'vulin. Gere'łkılın, to'łkał gantova'len, gi'wlin,  
25 "Ya'nut Miti'nak ena'nme, inekukei'vi." İ'nnik mete'w  
ge'lqalı, i'nnik Miti'nak gape'ntilen. Gele'wtıntılın. "E'chi-  
van tınmın." Quyqinn'a'qu geye'li, i'nnik gachicaña'wlı,  
i'nnik gaqamıtvalı.

Ora'wucak E'nni-ñe'wut garai'tılkaıı. "Miti'nak ora'wucak  
30 tenanqo'npüñaw." Quyqinn'a'qu geye'li, e'wun i'tka. Inu'ñkı  
ge'lqalı, gañvo'lı qoqla'ha'tık, "Qıye'thi, E'nni-ñe'wut!" —

"Igu't mĭle'k! Miti'nak i'nnik tena'nmũñe." Qo'npũ  
qo'qlak gapka'wli. Tenma'wilen.

### Koryak, Lesna.

- Qutkinn'axu'nu i'tilkilin, pelhala'tki. A'ñqañ ge'lqalin,  
ora'wač enni'mtilan gayo'olen, ganrai'talen. Le'ña gepi'-  
5 vivelin, enni'nat gewye'lkilin. Ora'wač Qutkinn'axu'nak  
gaña'wtinlin. Miti' enni'n gač'ntawlen. Ora'wač Qutkin-  
n'a'xu no'taň ge'lqalin. Miti'nak ga'tkɪplilen, ga'nmiŋen,  
gekukei'viliŋ, genu'lin. Č'mkup uia'qucita gape'lalen.  
Ora'wač Qutkinn'a'xu geye'lin. "e'nni-ñe'wut, qanto'ge!"  
10 Ti'nuk ge'tkurli ganto'len, yanu'tken gekukei'viliŋ. Gere'l-  
kilin, gaqami'tvalen, gi'vlin, "Ya'nut Miti'nak ena'nme,  
inekukei'vi." Liŋi'mmen miti'w ge'lqalin, liŋi'mmen Miti'-  
nak gape'ntilen. Gele'wtintilin. "E'čhi-van ti'nmin."  
Qutkinn'a'xu geye'lin, liŋi'mmen gečhičene'wlin, liŋi'mmen  
15 gaqami'tvalen.

- Ora'wač e'nni-ñe'wut garai'tilen. "Miti'nak ora'wač  
tenanqo'npünaw." Qutkinn'a'xu geye'lin, e'wun e'le.  
A'ñqañ ge'lqalin, gañvo'len aiñe'witkuk, "Qiyethi, e'nni-  
ñe'wut!" — "Qate'mmi mĭle'kki! Miti'nak liŋi'mmen  
20 tena'nmi." Qo'npũ aiñe'witkuk gapka'vlen. Tenma'vıla<sup>n</sup>.

### Kamchadal.<sup>1</sup>

Klu'txe<sup>n</sup> kl'člamjanl'a<sup>n</sup> kcu'nl'kajukñin, kpilhe'tkajukñin.  
Ku'txen qčla'mjanl'an junčči<sup>n</sup>, pi'lheskis.  
Raven-Big's people are living, they are hungry.  
Kex'a'nke ki'lkajukñin, x'ũ ü'nčlin kl'čla'mjanl' kički'kñin,  
Kex'a'nke pi'kikñin, x'u'xan ni'nčlin qčla'mjanl' kički'kñin  
To the sea he went, then Fish-Person he found  
kintxila'kñin a'tnoke. Ñe'l'ñał ki'pctuin, nu'whel knu'-  
kintxila'kñin a'tnok. Ñe'nñał ki'pctuin, i'nuwhel knu'-  
he brought her home. With roe she threw it out, with that they

<sup>2</sup> The first line of text is Kamchadal of coast; the second line, that of Sedanka.



kajukñin. X·ū K!utx kña'l'xkiñin (nu'whenk.)

kājukñin. L'i'ti-ha'nxañ. Kutx kña'l'xkiñan (i'nuwhenki.)  
were feeding. Then Raven-Big he married her (on her.)

Miti' nu'whenk kxëkanl'ka'jukñin. Te'naq K!utx sönke

Miti' i'nuwhenki kxëkanl'ka'jukñin. Te'naq Kutx zönke  
Miti' with her grew jealous. Then Raven-Big to the

(open) country

ki'l'kiñin. Miti' nu<sup>e</sup> ñimcx ku'jil'in, kl'a'm'an, k'kuke'jin,

pi'kikñin. Miti' enu' himcx ku'jil'in, kl'a'man k'koka'jon,

went. By Miti' this woman she struck her, she killed her, she cooked her

k'itxa<sup>e'</sup>l'in. K'a'coñ qimja'nanke ki'nftili<sup>e</sup>n. Te'naq K!u'tx

k'itxa<sup>e'</sup>l'in. K'a'con qimja'nanke ka'nijn. Te'naq Kutx

she ate her. Some to (her) husband she left. Then Raven-Big.

5 k'k!ö'l'kiñin. "Ü'nëlin ñimcx, k'iqu'mctixič!" Ku'tik<sup>1</sup>

q!ö'l'kiñin. "Ni'nëlin himcx, k'iqu'mctixič!" Ku'texil

came. "Fish-Woman, come out!" From the rear storeroom

k'iqu'mctikñin, q!a'nan ki'nclin. Kič'e'kñin, no'num ki'n-

qu'mctikñin, q!a'nan ki'nclin. Kič'e'kñin, no'num kin-

she came out, that one cooked one. She entered, she brought recently

ëlihiin, kl'o'an, "Qlank Miti'nk l'a'mhünnen, kokajo'-

txila'kñin, klo'an, "Qlank Miti'nk l'a'mhünnen, kokajo'-

the food, she said, "Not long ago by Miti' she killed me, she

hünnen." Te'naq ku'lan kl'xa'lenk ki'l'kiñin, te'naq Miti'

hünnen." Te'naq ku'lan kl'xa'lenk pi'kikñin, o'net<sup>1</sup> Miti'

cooked me." Again to-morrow he went, again by Miti'

ena'nke kpe'nckñin. Ktxin kl'ipil'in. "Ne'nī ven

ena'nke gape'nclin.<sup>1</sup> K!o'mtkal ganka'vraqlen.<sup>1</sup> "Ne'nī ven

she attacked her. Her (neck) [head] she wrung. "This time

10 tl'a'mhin." K!utx k'k!ö'l'kiñin, te'naq kuña'nokñan, te'naq

tl'a'mhin." Kutx q!ö'l'kiñin, te'naq ke'cx'likñin, te'naq

I killed her." Raven-Big came, again she recovered her again senses,

no'num ki'nëlihiin.

no'num kintxila'kñin.

she brought the food.

<sup>1</sup> All these words and forms are borrowed from the neighboring Koryak (eastern branch).

Nu<sup>n</sup> ū'nčlīn ñimcx a'tnoke kī'lkīñn. "Miti'nk lhi  
 inu' nī'nčlīn himcx a'tnok pī'kīkñn. "Miti'nk l'i'l'i  
 Then Fish-Woman went home. "By Miti' after a  
 while

l'īmha'lhūmnēn." Klutx kkl'ō'l'kīñn, e'wun kime'čkīñn.  
 l'īmha'lhūmnēn." Kutx ql'ō'l'kīñn, e'wun ktsxa'lkīñn.  
 she will kill me." Raven-Big came, and (there is) nothing.

Kēx'a'nke kī'lkajukñn, kīke'lkajukñn, "Kl'ō'lxč, ū'nčlīn  
 Kex'a'nk pī'kīkñn, kelka'jukñn, "Ql'ō'lxč, nī'nčlīn  
 To the sea he went, he began to call, "Come (here), Fish-

ñimcx." — "X'ēnč mkl'ō'l'kīñn! Miti'nk te'naq l'īmha'l-  
 himcx." — "Hēnčī mql'ō'l'k! Miti'nk te'naq l'īmha'l-  
 Woman!" — "I will not come! By Miti' again she will

5 hūmnēn." Hālč! o'člki ku'tuin. Tpl'nlxun.  
 hūm." Halč! o'člalel ku'tuin. Tpl'nlxun.  
 kill me." Altogether to call her he could not. That is all.

## 24. Kīlu' and Monster-Man.

### (In Three Dialects.)

Yini'a-ña'wgtut and her sister went out for a walk.  
 Yini'a-ña'wgtut looked ahead and espied something. "What  
 is there? Look at it!" Kīlu' looked, and it fell down.  
 "Just now you said, 'What is coming there?'" And it  
 fell down again."

They came home and made a fire. Then there was  
 a clattering at the entrance, Monster-Being came there.  
 He sat down on Kīlu's side. Oh, she pushed her cousin  
 toward him. "You saw him first! Then be at his side!"  
 As soon as her cousin went to sleep (with him), Kīlu'  
 ran away out of the house. Even all her clothes were  
 torn to shreds. They caught on the trees, and she pulled  
 at them with violence. So, when she came to the river,  
 she had on no clothes at all. The trees were catching  
 even at her eyes. She pulled with violence, and even  
 bled from the nostrils.

Then she came to the village, and the people laughed at her. "What has happened to you?" — "Indeed a kamak came and devoured my cousin. It was she who saw him first." — "Let us go and look at her!" They set off and moved on. They came and saw those two walking together. (The new-comer was) a very good young man. They said to Kīlu', "If you had not run away, he would have married you."

Then Kīlu' began to boast, "The suitor came first to me!" though it was not true at all. She envied Yini'a-ña'wgut because of her husband. He entered, (and proved to be) a very good young man, and Kīlu' envied her sister to a great extent. Her cousin was married, (and not she). Oh, that is all.

### Koryak, Kamenskoye.

Enñā'an wu'ssinau Yini'a-ña'wgutinti notantaga'e. Ña'nyen lela'pitčōñvoi Yini'a-ña'wgut va'yuk yo'onen. "Ña'no yīnna ēnki qigitaykīnīgīn!" Gū'mlañ ña'nyen Kīlu' lela'pekin, inña'tikin. "A'čhi nī'w-i-gi, 'Ña'no yīnna  
5 ya'tiykin?' Me, gū'mlañ inña'ti."

Yaite'ti qatha'ai, oyełannivo'ai, va'ak tī'li-wus'his'he'ti. Am enñā'an Ye'ñtiñ-I'tala'n ya'ti. Inya'wut Kīlu'nīkqal va'gale. Ña'nyen Kīlu'nak ñaw-yiła'lñi-tu'mgīn ñanikañ-qala'i'tiñ upina'l'nin. "Gī'ssa nīla'pitčui-gi. Čei'mık qat-  
10 vaykīnē-ge." Kī'čič ñaw-yiła'lñi-tu'mgīn yīlqa'ti, a'wwi ñatñinoi'tiñ mał-gīnta'wi. Va'yuk kimi'tau neka'ñvolai qo'ñvolai, u'ttik gīvalai'ke, kītīnve'titkinen. Va'amī tīlai', uī'ña yīnna. Gał'a'ma u'ttik gīvalai'ke, kītīnve'titkinen. Mołata'ñvolai a'wun e'ñvelma.

15 Va'yuk tīlai', ata's'hu natčiga'an "Quyaxla'ntik?" — "I'pa a'nam ña'nyen kama'kata nanu'va'an. Ena'n lela'pitčula'n." — "Ña'añ minyo'olan." Ga'lqalīnau, tawa'ñlai

gałańvo'lenau, ñêyas'hei'ti tıla'viki, o'nmi-mal-oya'ček. Kılı' newñivo'an, "Ai'geve agınta'wka, gı'ssa hana<sup>e</sup>-mata'-gê."

Ña'nyen Kılı' mal-taitiñča'nñivoi. "Ya'not," e'wañ,  
 5 Gũ'mkiñ gaya'lin ñawindu'la<sup>n</sup>." I'nmiq ña'no ui'ña. Yini'a-ña'wgut ñane'ninak aki'nu ga'lñilin. Gaya'lqıwlin o'nmi-mal-oya'ček. Toq, ña'nyen Kılı' mal-akena'nñivoi. Ñaw-yıla'lñi-tu'mgın nama'tan. Toq, o'pta.

### Koryak, Paren.

Enña<sup>a</sup> wusa'nau Yini'a-ñe'wgutinti notantaga'as. Ñe'nin  
 10 lela'pitkonñoi. Yini'a-ñe'wgut va'yuk yo'onen. "Ñe'no yı'нна e'ñki qıgıtetkını'gın!" Gũ'mlñ ñe'nin Kılı' lile'pitkin, inñe'ettkin. "Yı'shi ni'w-i-gıs, 'Ne'no yı'нна ya'tıtkin?' Ve, gũ'mlñ inñe'ti."

Yaite'ti qatha'as, oyelaññiño'vas, va'yuk tiluus'his'he'ti.  
 15 Am enñai' Če'ntiñ-I'talan ye'ti. Ečča'x-amei' Kılı'nanaql vaga'le. Ñe'nin Kılı'nak ñew-yıla'lñi-tu'mgın ñanikañqala'itñ upıa'lı'nin. "Gı'tča nıle'pitkui-gıs. Qa'ča qatva'tkinen." Kıt'kis ñew-gı'la<sup>e</sup> yılqe'ti, e'wčem ñas'hino'itñ mel-gınte'wi. Va'yuk kimi'teu nika'nñulas qo'nñolas, u'ttik  
 20 gıvala'tkis, kıtınve'ttkinen. Vaia'mı tıle'i, ui'ña yı'нна. Ga'la'ma u'ttik gıvala'tkis, kıtınve'ttkinen. Mo'lıta'nñolas e'wun ge'ñvelma.

Va'yuk tıle'i, te'nñu netčiga<sup>a</sup>an. Čaxlatkine'tik?" —  
 "I'pa a'nam ñe'nin kama'kata nenu'wa<sup>n</sup>. ena'n lile'pit-  
 25 ku'la<sup>n</sup>." Ñe'či minyo'ola." Ge'lqalınau, tawa'ñlas gałan-ño'lenau, ñečishei'ti tıle'vitkis, o'nmi-mal-oya'ček. Kılı' newñiño'gan, "Ai'geve egınte'wka, gı'tča nana<sup>e</sup>-mata'-gıs."

Ñe'nin Kılı' mal-taitiñisa'nñivoi. "Yat," e'wañ, "Gũ'mkiñ geye'lin ñewınn'u'la<sup>n</sup>." I'nmiq ñe'no e'ı.e. Yini'a-ñe'wgut  
 30 ñeni'ninak aqi'nu ge'lñilin. Geye'lqıwlin o'nmi-mal-oya'ček To, ñe'nin Kılı' mal-aqine'nñivoi. New-gı'la<sup>n</sup> nama'tan. To, o'pta.



## Koryak, Qare'ñin.

Enn'a<sup>8</sup>'an wuti'nau Yiñe'a-ñe'wgutinti ganotanta'lkılát. Ña'ni lile'pılki. Yiñe'a-ñe'wgut o'raw yo<sup>8</sup>'onen. "Ña'ni tı'naq, ña'ni qıgıte'tkını!" İnnık ña'ni Kılı' lile'pıtkın, inñe'tkın. "Eshi i'vıtkın, 'Na'ni tı'na ye'tkın?" Mei,  
5 i'nnık inñe'ti."

Rai'tılkılat ye'tılkılat, uyıla'tılkılat, o'raw tı'lı-wurgırge'ti. E'n'kı Te'ntrñ-I'tılän ye'ti. Amei', Kılı'nañqa! vaga'le. Ña'ni Kılı'nak ñaw-yıla'lıñi-tu'mgın ña'nenqaç upın'alı'nin. "Gıt nıle'pıtkuı-gıt. Nura''a qı'tkının." Kıt'kit ñaw-yıla'lıñi-  
10 tu'mgın yı'lqälkı, eut ga'rgınok mel-gınte'wi. O'raw kimi'teu neka'lkılát qu'lkılát, u'ttik gıva'tkuk kıtınve'titkının. Vaia'mı tılei', e'le tı'na. Ga'a'ma u'ttik gıva'tkuk kıtınve'titkının. Mu'lı'tılkılat gagi'n'kiłama.

O'raw tılei', kri'ru ne'ssin. "Taxlatkine'tkı?" — "İ'pa  
15 tı'na ña'ni kama'kat ne'nun. Ena'n lile'pılın." — "Na'ttañ mıno<sup>8</sup>'ola." Gełqa'le'ñi, ta'vlat gełekıle'ñi, ñiterge'ta tılai'vılkılat, nime'lqın ora'cek. Kılı' nı'vılkın, "Ai'geves egınte'wka, gıt nana<sup>8</sup>mata'-gıt.

Na'ni Kılı' mal-taqlı'nñılkı. "Ya'nut," e'wun, "Gū'm-  
20 mükñ geye'lı ñewınyu'la<sup>8</sup>n. Em ña'ni i'tka. Yiñe'a-ñe'wgut ñane'ninak aqı'nu ge'lıñilin. Gere'lqıwlin nımı'sax-ora'cek Toq, ña'ni Kılı' mal-aqine'tılkı. Naw-yıla'lıñi-tu'mgın nama'tan. To, tenma'vılen.

## APPENDIX I.

### SONGS.<sup>1</sup>

#### I.

It seems that I am going to sing of Qutx and his family.  
I have a wife Aļñatva'gaļ I will sing of the people  
of Ye'lmeļ.

#### 2.

I shall recover my senses, I shall have rest. Simply with  
fly-agaric (I have stunned myself). I shall recover my  
senses, then I will simply run to my sweetheart. I will  
sing of my bad children.

#### I.

Qayiņu'n ña'no e'wañ. Qo'txiñinu minai'ñawnau. Ğū'mma  
It seems there he says. Qutx and his I will call of them. I  
family  
gaļñatvagaļña'wlen. Ğū'mma Ye'lme'ļinu minai'ñawnau.  
with a wife Aļñatva'gaļ I the people of I will call of them.  
(Strongly-Sitting-One). Ye'lmeļ

#### 2.

Miçhiçaña'urkin, timtine'urkin, a'ttau wapa'qata. Miçhiça-  
I shall recover my I shall have rest, simply with fly-agaric. I shall  
senses,  
ña'urkin am-vi'n'va-ñawê'ti. Ğumni'n a'ččiñ kmi'ñit  
recover my mere to the secret wife. My bad children  
senses  
minai'ñawnau.  
I will call of them.

<sup>1</sup> These two songs were written down from the phonographic records of Mr. Jochelson (No. 2 and No. 7 on his list). The first is in Koryak of Kamenskoye; the second is Chukchee in grammar and phonetics, and Koryak in vocabulary. It was obtained from an old Reindeer Chukchee of Parapolski Dol, who had lived for a long time among the Reindeer Koryak.

## APPENDIX II.

### CONSTELLATIONS.

NOTE. — In the lists given below, the numbers in parentheses indicate different dialects, as follows:

- |   |                             |
|---|-----------------------------|
| (1) Chukchee.   | (4) Koryak of Qare'ñm.      |
| (2) Koryak of Paren, according to Jochelson. <sup>1</sup> | (5) Koryak of Lesna.        |
| (3) Koryak of Kamenskoye.                                 | (6) Kamchadal of the coast. |

#### POLAR STAR.

- (1) Ilu'k-e'ñer (= motionless star).  
A<sup>8</sup>lqe'p-e'ñer (= nail-star).
- (2) Ačka'p-aña'y (= nail-star).
- (3) Alqa'p-a'ñay (= nail-star).
- (4) Elke'p-e'ñer (= nail-star).
- (5) Elka'p-e'ñer (= nail-star).

#### URSA MAJOR.

- (1) wiyotkiña'ulit (= sling-throwers).
- (2) elwe'-kyeñ (= wild reindeer-buck).  
elwe'-eñe'y (= wild-reindeer star).
- (3) ilva'-kyiñ (= wild reindeer-buck).  
ilva'-a'ñay (= wild-reindeer star).
- (4) ilva'-kírriñ (= wild reindeer-buck).
- (5) mai'ñi-kírriñ (= large reindeer-buck).
- (6) kírriñ (= reindeer-buck).

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<sup>1</sup> Judging by the transcription, the names of constellations given by Jochelson are of Paren origin. They all have *e* instead of the *a* of Kamenskoye. *Ačka'p-añai'*, however, is either a Kamenskoye form, or, in Paren dialect, a second form of the stem used in oblique cases (cf. p. 4). I have also corrected some evident errors (cf. Jochelson, *The Koryak*, *L. c.*, vol. vi, p. 123); namely, *eñe'y* instead of *eñen*, *Enan'venañ* instead of *Ena'nvenanāñā*, *Yekēñela'tilln* (or also *Yekēñela'ēn*) instead of *Yekē'ñelaqln*, *Ułve'-iy-i'mtiła<sup>en</sup>* instead of *Ułzeiyinitila<sup>en</sup>*.

## PLEIADES.

- (1) ñaus·qaʃo'mkɪn (= group of women <sup>2</sup>).
- (2) ke'tmet (= little sieve).
- (3) ka'tmač (= sieve).
- (4) ke'rmes (= (sieve).  
ɪʎa'u (= wild reindeer [pl.]).
- (5) ke'rmes (= sieve).
- (6) nö'jicx (= string).

## CASSIOPEIA.

- (1) ɪʎe't (= wild reindeer [pl.]).
- (3) ñawɪs·qatɪ'mkɪn <sup>1</sup> (= group of women <sup>2</sup>).
- (5) qai-kɪ'rɪñ (= small reindeer-buck).
- (6) x'ai'hene (= wolf).

## ORION.

- (1) rult'e'nnin (= crooked one).
- (3) yu'ɪt-a'ñay (= crooked star).
- (4) rult'e'yet (= crooked one).  
woɪva'ki-r-i'mtɪɭa<sup>3</sup>n (= crosswise-bow carrier).
- (5) rult'e'yɪɪn (= crooked one).

## BELT OF ORION.

- (2) ena'nvenañ <sup>3</sup> (= handle of scraper).  
ulve'-iy-i'mtɪɭa<sup>3</sup>n (= crosswise-bow carrier).
- (3) vu'ɪvi-iy-i'mtɪɭa<sup>3</sup>n (= crosswise-bow carrier)
- (6) kantc (= long scraper).

<sup>2</sup> "Group of women" is the name of the Pleiades among the Chukchee, and of Cassiopeia among the Koryak of Kamenskoye. One of these women is called by the Koryak of Kamenskoye Yini'a-ña'wgut, and another Kɪlu'.

<sup>3</sup> Among the Chukchee, the Belt of Orion is considered the crooked back of the archer Rult'e'nnin. It became crooked because his wife struck at it with her tailoring-board, or, according to another version, with the wooden handle of her scraper. Among the Reindeer Koryak, the Belt of Orion is called Kɪlu'-ena'nvenañ ("Kɪlu's handle of scraper"). The Koryak archer, who carries his bow crosswise, is evidently identical with the Chukchee archer with the crooked back.



## MILKY WAY.

- (1) čigei'-ve'em (pebbly river).
- (2) ya<sup>g</sup>'-ve'yem (= clay river).
- (3) čegai'-va'am (= pebbly river).  
ya<sup>g</sup>-va'am (= clay river).
- (5) a'r'u-vei'em (= muddy river).
- (6) kix' (= river).

## CORONA BOREALIS.

- (1) omqa'-ya'gilin (= polar bear's paw).
- (3) kawa't-oi'pin (= fish-heads stuck in).
- (4) Kilu'-p!a'kilin (Kilu's boot).

## ALDEBARAN.

- (1) čē'lo-ma<sup>g</sup>qim (= copper arrow-head).
- (3) čiči'lo-xmä'-!a'wut (= copper arrow-head).

## ALTAIR AND TARARED.

- (1) pegi'ttin.
- (3) pagi'ttin.<sup>1</sup>

## CAPELLA.

- (1) čū'mni (= reindeer-buck).
- (2) yekeñe!a'tilin (= driving with reindeer).
- (3) gaka'ñila<sup>g</sup>n (= one driving with reindeer).
- (5) geke'ñilin (= one driving with reindeer).

## WAGONER.

- (1) čümña'-nlete'tilin<sup>2</sup> (= reindeer-buck carrier).

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<sup>1</sup> According to Mr. Jochelson, Pegē'ten ("suspended breath") is the name of the Morning Star. I was unable to ascertain the derivation of this word.

Some stars in the constellation Wagoner are also called geke'ñilit "reindeer-drivers"); cf. Bogoras, *The Chukchee*, *I. c.*, vol. vii, p. 308.





## VOCABULARY.

A circle under a letter indicates that the stem is strong (see p. 4).

Ch. Chukchee.	P Paren.	A Active (transitive).
K Kamenskoye.	Pal. Pallan.	M Medial (intransitive).
Les. Lesna	Qar. Qarenin.	

## KORYAK-ENGLISH.

### Stems.

im̐ (used only in compounds), all  
 i'min-, i'miñ-, i'mi- (Ch. im-, imilo'),  
 all 76.15

inp, old  
 inpi- (Ch. inpi-), old  
 ninpiqin, he is old 47.1

iñ, glue  
 i'ña (Ch. i'ñiñ), glue  
 iña'tekin (Ch. iña'arkin), to glue 88.9

ila, proper name (male) 52.3

ilalu' (term of endearment), the youngest  
 one 32.8

ilñitat, sinew thread  
 ilñita'tikin M, to prepare sinew thread  
 82.18

illa'! (used only among females), O girl!  
 O woman! 48.7 (cf. Ch. ña'ul! O  
 woman!)

ilv-. See elv

il, el, mother  
 ila<sup>8</sup>, el<sup>8</sup> (Ch. el<sup>8</sup>), mother 33.3

ila'nyo, youngest  
 ila'ñi (Ch. el<sup>8</sup>ñi), the youngest brother  
 or sister 23.7

ečh, they (cf. ačh)  
 e'čči (Ch. e'iri), they (absolute form  
 subject intransitive) 12.1 (cf. a'čči)

en, he  
 e'nnu, a'nnu, he, that one 19.1  
 e'nik (Ch. eni'k), possessive  
 ena'n (Ch. ena'n), subjective form  
 20.8  
 eni'n, ani'n (Ch. eni'n), his  
 enin-, that one  
 eni'n, ena'n (Ch. e'nqan), that one  
 17.6  
 e'niki (Ch. e'n'ki), there 12.6  
 enke' (with accent of exclamation on  
 the last vowel) 13.7  
 e'ñki 13.5  
 e'nkita Pal., likewise 90.4  
 enña<sup>8</sup>'an (Ch. en-ñi'n), thus 13.1  
 enñi'n'ač, this much, to such degree

enkaya  
 enkaya'ykin M, to snore 28.4

enn, fish  
 ennā'n (Ch. ennē'n), fish  
 enni'mtila<sup>n</sup>, Fish-Man 88.1  
 e'nni-ña'wgut, Fish-Woman 96.4

ennan K, ennen' P, one  
 enna'n K, enne'n' P (Ch. enne'n'), one  
 enna'niku, in the same place 80.7

el, father  
 eli'n (Ch. eli'gin), father 54.6

el. See il.



- aate, kick  
 aa'tetkin Pal. (A), to kick 90.6  
 ayiw, blame  
 ayi'wikin M, to use bad language  
 yayiwa'wikin A, to blame somebody  
 74.19  
 ayičña, lying on side  
 a'yičña (Ch. a'ričha), lying on side  
 31.8  
 ayicñatva'ykin (Ch. aričhatva'rkin), to  
 lie upon side  
 ayat, fall  
 aya'tikin M (Ch. ere'erkin), to fall  
 down  
 yaya'tikin M (Ch. rere'erkin), to make  
 something fall down 56.8  
 ayiyai  
 ayi'yai, upright blocks of ice on the  
 frozen sea 64.25  
 ayi'kvan, nevertheless, at least 18.1  
 ayu, revive  
 ayu'ykin M (Ch. eiu'rkin), to revive  
 yayu'ykin A (Ch. reiu'rkin), to revive  
 somebody 61.7  
 aia, storehouse  
 ai'an, storehouse 36.8  
 aia'ñač, since, as long as 70.4  
 aiv, alms  
 aiva'ai (Ch. ei'veei), present, alms (in  
 victuals)  
 aivi'ai'kin A (Ch. eive'erkin), to give  
 some meat to neighbors as a present  
 or alms 63.11  
 aim, water  
 ai'mekin (Ch. ai'mirkin), to fetch  
 water 17.7  
 ai'minañ (Ch. ai'min), watering-place,  
 ice-hole  
 aimak, cover  
 aima'kikin A, to wrap up, to cover  
 all around 84.9  
 aig, odor  
 aiga'ai (Ch. eige'ei), odor coming with  
 the wind 63.6  
 aige'ti ti'e'ykin (Ch. aigé'ti tile'rkin),  
 he moves on, crossing the wind  
 Ai'gili, With-Odor-Averter 63.7  
 Ai'ginvin, With-Odor-Pusher-Away, 63.6  
 ai'gewe (Ch. ai've), yesterday 78.26  
 ai'kip, fly-eggs 45.2  
 aiñaw, call  
 aiña'wikin M, A (Ch. eiñe'urkin), to  
 call 33.6; 47.3  
 ai'ñun, long ago 61.1  
 awa-nñi  
 a'wa-, in a good manner  
 awanñi'ykin M, to sew well  
 awa'nñi-ñaw, seamstress 25.2; 61.13  
 awyi  
 awyi'ykin M, to eat 12.5; 20.7  
 yawya'tiykin (y-awya'tiykin) A, to  
 feed, to make eat 72.8  
 a'wun (Ch. e'un), but 96.12  
 awwa', well, all right 30.5  
 a'wwi K, e'wčem P, immediately, just  
 then 100.10  
 awnu'p, quite, very 64.11  
 a'wyek, a'wyik,  
 a'wyek (Ch. é'ékêlhin, i'ik), root of  
*Polygonum viviparum* 31.5  
 awi'wut. See avi'ut  
 awulpel, fish-tail  
 a'wulpel-pel, diminutive 70.15  
 ap  
 a'pikin M (Ch. i'pirkin), to be fastened  
 19.3  
 apa  
 apa'tekin M, A (Ch. üpaa'rkin), to  
 cook 63.11; 96.3  
 apa'ña, ipa'ña (Ch. üpa'ñi), broth,  
 boiled water 28.6  
 tapa'ñekin (t-apa'-ñ-ekin), to make  
 soup 42.10  
 appa, father, grandfather 24.9  
 apt  
 apti'ykin M (Ch. e'ptirkin), to kick  
 with one's feet, to trample half-scraped  
 skin 72.24

avi'ut, awi'wut, quickly, in haste  
 inan awi'wut, most quickly 70.12  
 am, all  
 am- (Ch. em-), whole, exclusive, all,  
 mere, only  
 am-qaiu'iu-na'lhın (Ch. em-qaiu'-ne'l-  
 hın), mere fawn-skins 22.10  
 am-ga'nmač, one to each (of the two)  
 70.21  
 -am (Ch. -am), particle 45.2  
 Amamqut K, Eme'mqut P, proper name  
 41.6  
 am  
 a'mu (Ch. -tgê'me), I do not know  
 ta'y a'mu, I do not know, how much  
 55.3  
 a'mliñ, do not care, do not mind 64.13  
 a'mliñ-van K and P, from this time  
 on 92.10  
 a'mñuč, every time, all the time 53.1  
 amei'. See mai  
 ame'yaq (= a'me-yaq), how is he? 68.2  
 atau' (Ch. atau'), vainly, without reason  
 61.3  
 atau'-qun (Ch. atau'-qun), well, now;  
 all right 14.8  
 atas'h  
 ata's'hu yitč'rykin, to make a laughing-  
 stock of 100.15 (cf. Ch. ata'rge ne'-  
 lirkin, to make a noise, to make  
 a racket)  
 atv, boot  
 a'tva't (Ch. ä'ttwet), boot 41.5  
 atvai, hoof  
 atva'gññin, hoof 48.8  
 a'tti Pal., then 90.10  
 attag'yol  
 attag'yol, down river, down the coast  
 39.7 (cf. Ch. a'tto'ol, in front)  
 attam, am, bone  
 a'ttam (Ch. a'ttim), bone  
 attam'tiva'ykin, to spit out bones 56.8  
 am-yat, the backbone of a fish, chiefly  
 dog-salmon, dried with some meat

on it, while the upper layer is cut  
 off for drying apart 74.14  
 ass, since  
 a'ssa, as'so' (adv.), since, of the other  
 day 18.5  
 assa'kin, that the other day, recent 52.6  
 assa, thigh  
 assälñin, thigh 46.9  
 as'ka'čikilin, heedless, headlong (evi-  
 dently a negative form, but the  
 positive is unknown) 70.24  
 ač, ača, fat  
 a'čan, a'čın (Ch. e'čın), fat substan-  
 tive) 15.4  
 ača'pil, little piece of fat 14.8  
 gača'lin (Ch. e'čilin), fat one  
 ača  
 ača'ykin M (Ch. eče'rkin), to pass  
 water 14.2; 64.25  
 ačage'ñin, penis (literally, instrument  
 for passing water) 80.20  
 ača'al K, ačeal P, snow soaked with  
 urine 92.12  
 ača'lu (Ch. eču'nlin), chamber-vessel  
 76.24  
 ačačhat, laugh  
 a'čača'tekin, to laugh 19.2  
 a'čič (Ch. erre'č), only this, it is the  
 end 23.2  
 ačh, they  
 a'čči (Ch. ɛ'rri), they (absolute form  
 subject intransitive)  
 a'čhin, their  
 ačhi (Ch. i'git), now. See yışt  
 ačhi'kin, this here now 49.8  
 ačhiva'n (= a'čhi-van), from this time  
 on 20.5; 54.3  
 ačhiñ, as'hiñ, seashore 23.2; 64.22  
 a'nau, all right 32.1  
 a'naqun (Ch. a'ni vai, a'ni ñan), and so  
 36.10  
 anya, praise, cheer  
 anya'ykin A (Ch. anya'rkin), to praise,  
 to cheer up 84.5

ann, ah 47.2

annim, frost

annima'ykin M, to freeze

Anni'mayat, Frost-Man 38.9

ankaw

anka'wekin M (Ch. Enkæ'rkîn), to  
cease, to deny 41.9

a'nku lîñi'ykin A, to refuse 64.11

anñien, anger

anñenai'pekîm (Ch. anñenai'pürkîm), to  
be angry

anñičvina'wekin, to become angry  
31.2

anñien, mind

a'nñien, mind, common sense

enî'k anñena'ta, it is her own mind  
88.13

an'a

an'a', grandmother, also the divining-  
stone 33.6

an'a'čoykin, to practise divination  
with the divining-stone 80.20

a'kyel, also 28.6

akin K, aqin P, envy

aki'nu lîñi'ykin K (A), aqi'nu lî'ñitkin  
P (A), to envy 101.6, 29

akina'tikin K, aqine'tikin P (M), to  
envy 88.1; 101.7, 30

akuyičva'tikin M (probably aq-uyičva'-  
tîkin, to make bad play), to do  
wrong 54.2

akila'č, just now 54.8

akmit

akmi't-ikin A (Ch. eimi'irkin), to take  
14.8

akmitkat

akmitka'tikin, akmis'qa'tikin (Ch.  
eimis'qâe'rkîn), to stick 88.8

akmitka-tu'yaykin, to detach (literally,  
sticking-take off)

y-akmitka-tu'ya-w-ñ-ikin, to want to  
detach 86.13

aqit-aiña

aqitaiña'ykin M (probably aqit, blame;

aina'ykin, to call), to scold 35.1  
(see also kitaiña)

aqā, bad

a<sup>8</sup>cciñ (Ch. e'tqî), he is bad 22.6

aqā'-qla'wu! (Ch. aqā'-qla'ul), bad man

aqā'-liña'tikîm (Ch. āqā'-liñe'erkin), to  
be afraid (literally, to be of bad heart)

a<sup>8</sup>ččiñiča<sup>8</sup>n, the worst 30.7

aqāčñ, dirt

aqāčñuña'wekin M, to grow dirty, to  
soil itself

aqann'

aqā'nnu yīčč'ykin A, to hate, to feel  
hatred for 15.10

aquna'ča. See exune'če

agim, bag 28.5

aginñi, love

agi'nñikîm M, to make love 72.23

agiñ, cave 62.6

a<sup>8</sup>al

a<sup>8</sup>al (Ch. a<sup>8</sup>ha'tte [= a<sup>8</sup>l-ha'tte]), axe  
63.4

a<sup>8</sup>ya

a<sup>8</sup>yaykin A, to haul 51.7

a<sup>8</sup>pa

a<sup>8</sup>pa'lñin, flipper 58.6

a<sup>8</sup>m. See atta<sup>8</sup>m

a<sup>8</sup>tt, dog

A<sup>8</sup>tta<sup>8</sup>n (Ch. a<sup>8</sup>ttin), dog 48.8

ñaw-a<sup>8</sup>ttan (Ch. ñeu'ttin), she-dog

a'tta<sup>8</sup>la<sup>8</sup>n (Ch. a<sup>8</sup>ttilîm), a man driving  
with dogs

atta<sup>8</sup>waw, dog's carrion 12.6

a<sup>8</sup>ttai (Ch. a<sup>8</sup>tte'sqān), fringe of dog-  
skin; any other fringe

gattai'len K and P, fringed 92.13

a<sup>8</sup>tta'yan, dog-shed (literally, dog-  
house) 72.14

a<sup>8</sup>s

a<sup>8</sup>sa<sup>8</sup>n, cooked fish

a<sup>8</sup>so'ykin, to eat cooked fish 66.4

a<sup>8</sup>l

a<sup>8</sup>la<sup>8</sup>l, a<sup>8</sup>la<sup>8</sup>al (Ch. ā<sup>8</sup>lā<sup>8</sup>l), excrement  
12.5; 47.4

- a<sup>q</sup>la'tvekin M, to taste of excrement 29.4  
 a<sup>q</sup>lakai'mkim K, e<sup>q</sup>leki'mkin P (Ch. ele'm-kin), *omasum* (literally, excrement-net) 92.3
- a<sup>q</sup>lo  
 a<sup>q</sup>lona'tekin, a<sup>q</sup>loña'tekin M, daylight is coming 31.10 (cf. Ch. a<sup>q</sup>lo'ñêt, the whole daytime)
- a<sup>q</sup>lm, snow  
 a<sup>q</sup>lme'kim M, to shovel snow 15.9  
 a<sup>q</sup>lmułqan, snowdrift 86.3
- añimlilat  
 añimlila'tikin M, to feel elated 84.17
- añaiqa  
 nañai'qaqen, awful  
 añai'qa-pi'tkekm, to thud awfully (against the ground) 84.10 (see (pi'tkekm))
- añañ  
 a'ñañ (Ch. e'ñeñ), shaman's assisting spirit, God (Christian)  
 naña'nqin, full of shaman's inspiration 42.9  
 aña'ñila<sup>n</sup> (Ch. eñe'ñilin), shaman  
 añañya'ykin, to practise shamanism 33.7
- añe', halloo! 49.3 (cf. Ch. a'ni, there you!)
- añqa, sea  
 a'ñqa, a'ñqan (Ch. a'ñqi), sea 13.3; 82.3  
 añq-o'ttoot (Ch. añq-øttoot), floating wood  
 añaqa'ken (Ch. añaqa'kên), belonging to the sea 76.17
- a'limiñ (Ch. a'limiñ), nay; oh, well! 21.2; 74.1
- ala, summer  
 ala'ala' K, e<sup>q</sup>e'e<sup>q</sup> P (Ch. e'leel), summer  
 ala'k (Ch. ele'k), in summer-time  
 ala'kin (Ch. ele'kin), adj. summer-  
 ala'ñit (Ch. ele'ñit), summer-time, summer season 31.10  
 ala'ñetina (Ch. ala'ñêtin), place of summer habitation
- alaio'ykin (Ch. eleru'rkin), summer is coming 16.5  
 ala'-nimyo'lhin, summer habitation 58.4
- alait  
 nilai'tiqin (Ch. nile'gtaqin), awkward 46.1  
 alai'tiñ, awkwardly, not very pleasantly 82.4
- alp, cheek  
 alpi'linin (Ch. elpi'linin), cheek  
 alpi'ttam, cheek-bone 88.10
- al'va, another  
 alva'lin (Ch. elve'lin), another one 76.19  
 a'lvva (Ch. a'lvva), on another place 18.6
- alña, stingy  
 na'lñaqin, stingy  
 alña'wikin, to be stingy 17.1
- alhal  
 alha'likin A, to catch at something 72.20
- yiyiw (*initial*), -nyiw (*medial*), -nn'iw (*medial*)  
 yiyi'wikin A, nom. past gann'i'wlin, to state, to define 76.16
- yiyilpat, yiyimpat  
 čičilpe'tikin, čičimpe'tikin P (A), yiyilpa'tikin, yiyimpa'tikin K, to hide 92.15
- yip  
 yipe'kin A (Ch. yipi'rkin), nom. past gai'pilin (Ch. gai'pilên), to put on 18.1; 70.16
- yip  
 yipi'kin A (Ch. yipi'rkin), nom. past gai'pilin (Ch. gei'pilin), to stop up, to bar 14.10
- yipykałā (*initial*), -npykałā (*medial*)  
 yipykałā'wekin A, nom. past ganpiy-kałā'wlen, to strangle 82.7
- yipitčav  
 yipitča'vikin M, to gnash (one's teeth) 49.8



yipn, inner skin  
 yɪ'pɪn (Ch. rɪ'pɪn), inner skin 48.8  
 yɪpət, fit  
 yɪpə'tekin A (Ch. yɪpə'arkin), to fit,  
 to make fit 33.8  
 yɪpəñ, hammer  
 yɪpə'ña (Ch. rɪpə'ñi), hammer (chiefly  
 of stone) 43.2  
 yɪv (*initial*), -nv (*medial*)  
 yɪ'vikin A, nom. past ga'nvin (Ch.  
 ru'urkin), to push off  
 Tɪke'nvin, With-Smell-Pusher-Away  
 63.4  
 Aɪ'ginvin, With-Odor-Pusher-Away  
 63.6  
 yɪv (*initial*), -nv (*medial*)  
 yɪ'vikin A, nom. past ga'nvin (Ch.  
 ru'urkin), to scrape skins  
 yɪvan'ni (*initial*), -nvan'ni (*medial*)  
 yɪva'n'nikin A (Ch. ruwe'n'nikin), to  
 skin 26.10  
 yɪviy (*initial*), -nviy (*medial*)  
 yɪvi'yikin A, nom. past ganvi'yilin, to  
 pierce by pecking (a berry, an eye)  
 49.8  
 yɪvinañ (*initial*), -čvinañ (*medial*)  
 yɪvina'niqn M, nom. past gačvi'nañlin,  
 to look in 59.1  
 yɪmgumg  
 yɪmgumgə'tikin M (Ch. yɪmgumgə'er-  
 kin), to feel afraid before some  
 supernatural being 38.3  
 yɪt  
 yɪti'yikin A, nom. past ga'ntilin (Ch.  
 rɪti'rkin), to do something (auxil-  
 iary)  
 waɔ'ma tɪti'yikin-i-gi, I am hearing  
 thee 18.2  
 yɪtɪwət (*initial*), ntiwət (*medial*)  
 yɪtiwa'tekin A (Ch. rɪtiwa'arkin), to  
 spread snares, to set traps 36.5  
 -yɪtɔ (*initial*), -itɔ (*medial*)  
 yɪto'yikin A (Ch. yɪto'rkin), to get out,  
 to bring forth children 44.7

yɪ'ttit (Ch. rɪ'ttit), cloud-berry (*Rubus  
 chamaemorus*)  
 yɪthewət (*initial*), -ntigɪwət (*medial*)  
 yɪthewa'tekin A, nom. past gantigɪwa'-  
 ɪen (Ch. rɪthêwa'arkin), to forget 46.9  
 yɪs  
 yɪssi'ykin A (Ch. rɪ'rɪrkin), yɪssi'tčuykin  
 A (Ch. rɪrɪtku'rkin), to untie 39.2  
 ina'ssinañ (Ch. ine'rričim), marlin-  
 spike (instrument for untying knots)  
 24.10  
 yɪss, contents  
 yɪ'ssiyis (Ch. yɪ'riir), contents  
 -yɪ'ssa<sup>n</sup>, -yɪ'ča<sup>n</sup> (Ch. -yɪ'rin), contents  
 of 70.22  
 ya-yɪ'sa<sup>n</sup> (Ch. ra'-irm), houseful,  
 family  
 yɪčča'tikin, yɪssa'tikin (Ch. yɪre'erkim),  
 thou fillest 17.3  
 gəye'lin (contracted from gayɪ'ssalin),  
 28.8  
 yɪshi P, ačhi K, at present  
 yɪ'shi P, a'čhi K (Ch. i'gɪt), at present,  
 presently  
 yɪshi'ykin P, a'čhikin K (Ch. i'gɪtkin),  
 present, contemporary 92.23  
 yɪči (*initial*), nči (*medial*)  
 yɪči'ykin, to look for 80.19  
 yɪčimaw (*initial*), -nčimaw (*medial*)  
 yɪcima'wikin A (Ch. rɪčima'urkin), to  
 rip open, to break open 84.4 (see  
 čima)  
 yɪčičat (*initial*), -nčičat (*medial*)  
 yɪčiča'tikin A (Ch. rɪčiče'urkin), to  
 inspect 56.5  
 yɪnu (*initial*), -nnu (*medial*)  
 yɪnu'ykink (A), nom. past gannu'lin;  
 yɪnu'tkin Qar., nom. past gegnu'lin;  
 to leave some part, 96.22; gannu-  
 waɪ'a K, leaving something, 46.2  
 yinu  
 yɪnu'yi K, yɪnun Anadyr, ti'nukn Qar.  
 (Ch. ya'ñan), rear storeroom (within  
 the outer tent) 35.6; 96.23

yino

yino'gıtñın, yino'otñın (Ch. rino'urgın),  
vent-hole 43.3

yinn, antler, tusk

y'i'nnılñın (Ch. rı'nnılñın), antler, tusk  
21.8

yinnim, gums

y'i'nnim (Ch. rı'nnim), gums 56.6

yinn'

yinn'i'ykin A (Ch. rı'nñırkın), to hold  
49.4

yık. See çık

yığıç

yığıçha'wıkin M (Ch. yığıçhe'urkin),  
to be tickled 18.9

yığıl

yığıla'wekin A, to teach one a lesson,  
to punish 86.5

-ygu

yıgu'ykin A (Ch. yu'urkin), to bite 41.4

yña, -ña

yña'ykin A (Ch. yñe'rkin), to haul 58.8

yılı (*initial*), -nli (*medial*)

yılı'ykin A (Ch. rılı'rkin), to turn 18.8

yıl, -yl

yıl'likin A (Ch. yıl'ırkın), to give 12.3

yılaxtat (*initial*), -llaxtat (*medial*)yılaxta'tikin A, nom. past galla'xta'in  
(Ch. rılete'erkin), to carry away 80.5

yıl't A, to turn 18.8 (see yili)

yıl'tel

yıl'te'lekin (Ch. rıl'te'ırkın), to lie  
down 53.8

yılqat

yılqa'tekin M (Ch. yılqae'rkin), to  
sleep 38.9

yıl'qıyıl, yıl'qayıl (Ch. yıl'qäil), sleep

yıl'h, finger

yıl'hılñın (Ch. rılhr'lhın, rılhr'lñın),  
fingeryılñe'kin A (Ch. rılhr'rkin), to count  
(literally, to finger)yıl'hi-le'lhın, glove (literally, finger  
mitten) 22.2

ya, house

yaya'-ña (Ch. yara'ñı), house, outer  
tent 17.3 (in composition ya, Ch. ra)ya-nto'-ykin (Ch. ranto'rkin), to go  
out of the house (for the whole  
summer-time with reindeer-herd)yai'tukin < dative yayai'tı (Ch. ra'gtır-  
kin), to come home 15.1

ya'sqalqan, house-top 84.12; 36.1

yaqal, porch (probably ya-qal, house-  
side) 80.14

yaqa'hiñ, foot of porch 33.9

ya — ya (probably yaq — yaq), one —  
another 68.9

ya'yay (Ch. ya'rar), drum 68.4

yayol, fox

ya'yol, ya'yoç (Ch. yai'çol), fox

Yayoça'mtıla'n, Fox-Man 46.7

Yayoça-ña'wgut, Fox-Woman 58.4

yai'vaç, compassion

yai'vaçi yıssı'ykin A (Ch. yei'weçu rit-  
çırkin), to have compassion on 44.10yai'vaçu lı'ñikin (Ch. yai'vaçu lı'ñırkin),  
to have compassion on 17.7yaivaçge'nın (Ch. yaiva'çırğın), some-  
thing worthy of compassion, poor  
thing

\*yaip

yai'pekin, yaipıla'tekin M, to live to-  
gether in one house 62.2; 64.12

yainā, to the front side

yai'na (Ch. ya'gna), to the front side,  
in the presence 18.8

yaina'ykin A (Ch. yagna'rkin), to meet

yawa

yawa'ykin A (Ch. ya'arkın), to keep,  
to use 22.6ya'wak K, ya'vaç Pal. (Ch. ya'a), far  
90.2

yawał, behind

ya'wal (Ch. ya'al), behind

yawa'la'n (Ch. ya'alan), that in the rear

ya'waçi (Ch. ya'açi), in the rear, be-  
hind (at some distance), afterwards

- ya'walañqal, by the rear side 78.7  
 yawała'tekin A (Ch. yaala'arkin), to follow 82.1  
 yawya'trykin. See awyi  
 yawo'. See wayo'  
 yamk, people  
 ya'mkin, ya<sup>s</sup>mkin (Ch. re'mkin), people 39.7  
 yamkičr, visit  
 yamkičr'ykin M (Ch. remkičr'rkın), to visit, to come as guest 72.6  
 yat  
 ya'tikin A (Ch. re'tırkin), to bring, to fetch 41.5; 61.1  
 yała'tikin A, increase of action  
 tya'lañin K, čičeleñin P, I will bring it 92.10  
 yatv, -nqtv  
 ya'tvekin A (Ch. ra'tvu'rkın), to bring in 34.4  
 yañyğ, separately  
 ya'nya (Ch. ya'nña), separately, asunder 44.2  
 ya'nya-qla'wul (Ch. ya'nña-qla'ul), bachelor (literally, separate man)  
 yañot, fore  
 ya'notı (Ch. ya'nöt), at first 20.9  
 ya not- (Ch. ya'nöt-), fore-  
 ya'not-gıtca'lñin (Ch. ya'nöt-gıtka'lñin), foreleg  
 yano'tekin M (Ch. yano'orkın), to be in the front 64.17  
 yaq, what  
 yı'nna (Ch. rä<sup>s</sup>nut), what  
 ya'qa (Ch. re'qä), with what  
 ya'xpil (Ch. rä'nutqäi), small thing, trifle  
 yaqı'ykin (Ch. re'qärkin), what art thou doing? 18.10  
 ya'qkin, of what kind 64.14  
 ya'qkinki (= ya'qkin-ki), of what sort is he there? 26.10  
 ya'qu-e'ñki, what of that 56.7  
 -yaq (Ch. -raq), now (only with the pers. pron.)  
 ğin-yaq, thou now, thy turn 14.4; 47.8  
 yaq, ya'qam (yaq-am), but still 45.2  
 -yaq K, -yax P, particle of weakly concessive meaning, like German *doch* 14.4; 92.10  
 yaqai'-qun (Ch. yaqai'qun), nevertheless 84.11  
 yaq — yaq. See ya — ya  
 yaqañ, driving  
 yaqa'ñ- (Ch. geke'ñ-), driving  
 yaqa'ñila<sup>n</sup> (Ch. gekeñilın), a man driving reindeer  
 yaqa'n-uya'tik, driving-sledge 22.10  
 yaqyaq, gull  
 ya'qyaq (Ch. ya'yaq), gull 84.16  
 yaqui. See yekui  
 yağıt  
 yağı'tikin M, to sew 82.17  
 ya<sup>s</sup>yoa, of one's own will 42.5  
 yali  
 yali'ykin M (Ch. reli'rkın), to move on, to slide 42.1  
 yaļu, naļu, cud  
 yaļu'ykin M (Ch. relu'rkın), to chew  
 yaļu'yičan (Ch. relu'p), quid 76.1  
 yaļu'p (Ch. relu'p), quid  
 yaļu'pikın A, to take (it) for a quid 16.7  
 yałq  
 yałki'wikın M (Ch. res'qi'urkin), to enter (mostly the sleeping-house) 13.9  
 ya'łku (Ch. re'łku), in the sleeping-room 41.9  
 -yyağ, -ssağ  
 yıya'ykin, yısa'ykin A (Ch. rıra'rkın); nom. past gayya'len, gassa'len (Ch. ğarra'lën), to split lengthwise, to follow (some road) in full length 70.22  
 -yyip. See ğiyip  
 yiȳi  
 yiȳi'ña, white whale 78.6  
 yiyk, soft  
 nyi'ykaqin (Ch. nii'rkäqin), soft  
 yiykuła'tikin M, to feel easy, 26.7

yičami

yiča'myi-tu'mgin (Ch. yiče'mit-tu'mgin),  
brother 20.6

Yini'a-ña'wğut, proper name 18.3

yinnaw

yinna'wikin M, to live in joy 52.2

yinla (= ninla)

yinla'ykin A (Ch. ri'ntirkin), to throw  
14.11; 15.7

yiña

yiña'ykin M (Ch. riñe'rkın), to fly,  
to soar 14.9; 15.6

yil, moon

yi<sup>8</sup>lhm (Ch. yi<sup>8</sup>lhm), month, moon  
59.8

yil. See čil

yilk

yi'lkiyil, pudding 34.2 (cf. Ch. ri'lqail,  
the contents of the reindeer stomach  
used for making pudding)

yeyol, -yol

yeyole'kin A (Ch. yuule'erkin), to  
know, to understand 52.5

yep, still, only

ye'ppa (Ch. yep), still, only 47.4

ye'ppa i'čhi (Ch. yep-e'čhi), not as yet  
ye'pluq Pal., actually 90.7

yęnt K, čęnt P, monstrous

ye'ntiñ K, če'ntiñ P, te'ntiñ Qar., some-  
thing awful, monster

ye'ntiñ-itala<sup>8</sup>n K, če'ntiñ-italan P, te'n-  
tiñ-i'tiñ Qar., monster-being 100.7;  
101.15; 102.7

yekui, yaqui, handle

yekui'gin, yaqui'gin (Ch. yäqui'gin),  
handle 46.8

yelh

yela'al, yela'lñi-to'mgin (Ch. yê<sup>8</sup>lhi-  
tê'mgin), cousin 48.3

ñaw-yela'al (Ch. ñaw-gê<sup>8</sup>lo, ñawgê'lhi-  
tê'mgin), female cousin

ye'lñ, to this side, there 19.9

yu (nu)

yu'ykin A, nom. past ga-nu'-lin (Ch.

ru'rkın, genu'lin), to eat, to con-  
sume 13.6; 42.8

yumkaw, -numkaw

yumka'wikin A (Ch. rumke'urkin), to  
store, to stow 49.10, 74.11

yuqy

yu'qya (Ch. ro'qır), bumblebee 45.2

Yu'qya-ña'ut, Bumblebee-Woman 44.5

yuñ

yu'ñi, pl. yuñyu'wgi, whale 41.2

yępat

yopa'tekin A, to hang upon 60.9

yo<sup>8</sup>o

yo<sup>8</sup>oykin A (Ch. yo<sup>8</sup>rkın), to visit  
him 20.7

yp (*initial*), -np (*medial*)

yipe'kin A (Ch. rıpi'rkın), nom. past  
ga'npilin (Ch. ge'npilin), to drive  
in, to thrust 15.7

-ykıl

kla'wekin (Ch. kila'urkin), nom. past  
gai'kılawlen (Ch. garkılau'lên), to  
run 47.11

yqu (*initial*), -nqu (*medial*)

yiqu'ykin, nom. past ganqu'lin, the  
wind pushes it inward 15.2

iy

i'yekin M, (Ch. i'ırırkin), to touch, to  
hit 26.4; 72.13

iya<sup>8</sup>, heaven

i'ya<sup>8</sup>n (Ch. ye'yeq K, e'en A), heaven  
14.3

iya<sup>8</sup>kin (Ch. ee'kin), of heaven 14.10

iw

i'wikin A, M (Ch. i'urkin), to say 74.20  
e'wañ, says he 12.3

ti'wgak (Ch. ti'wkwä<sup>8</sup>k), it seems, ap-  
parently, 57.9

iwini

iwini'ykin M, to come out, to appear  
37.5; 76.15 (cf. Ch. igini'rkın, to  
come to the sea from inland for  
hunting seals). See inini'ykin



iwgiči, drink

iwgičiykin M (Ch. iwkuč'rkın), to drink 32.1

iwł

iwłatrykin (Ch. inle'erkin), iwłitvi'ykin (Ch. inlitvi'rkın), it becomes longer  
ni'wlaqin *adj.* (Ch. niu'lāqin), long  
iwłavik *adv.* (Ch. niuleu'ki), long  
yu'laq *adv.*, for a long time 16.2

i'pa (Ch. i'pe), real, actual, really, indeed 21.10

ipa'ña, broth 28.6 (see apa'ña)

ivvalu

ivva'lun, cormorant 82.17

im, hairless

im- (Ch. im-), hairless

im-la'wtiła<sup>n</sup> (Ch. im-le'wtiłm, im-la'w-talin), bald-headed 82.13

imti

imti'ykin A (Ch. imti'rkın), to carry 17.5  
emtei'pikin A (Ch. êmtēi'p'rkın), to take it on the back 17.4

imti'lñin, strap for carrying something 66.8

imča, ermine

emčačoka'lñin (Ch. êmčačoka'lñm), ermine

Imčana'mtiła<sup>n</sup> (abbrev. Ča'nała<sup>n</sup>), Ermine-Man 62.1; 63.3

imł. See mimł

it, to be

itr'ykin (Ch. i'rkın), to be (auxiliary) 21.2  
enñivo'ykin, inchoative 16.1

itča

itča'ykin A (Ch. i'tkerkin), to take away by force, to rob of something 26.10

ithilh, whale-skin

ithi'lñm (Ch. iti'lñm), whale-skin

ithi'lhu'ykin M, to eat whale-skin 46.9

isv, ičv, sharp

ni'svaqin, ni'čvaqin (Ch. ni'rwuqin), sharp, pointed

isvıla'tikin M, to be pricked by something sharp 26.4

iss, ič, dress

issan, i'čan (Ch. i'rin), dress 60.10  
iskuła'tikin M, to be cold 26.2

ič. See iss

iču. See iłu

ičv. See isv

ičh. See -eče'ti

is'h, loud

is'himłavaiñawekin (= is'hı-młav-aiña'-wekin), loudly-dancing-shouts (he)  
ni'shiqin, loud 24.6

in

in- Ch. in-), light of foot

ni'naqin (Ch. ni'nāqin), he is light of foot  
inatvi'ykin M (Ch. inetvi'rkın), to become light of foot 68.9

i'na<sup>n</sup>, i'n'a (Ch. i'nē), quick, soon, early 39.2; 72.19

inay, roast

i'nay K, i'ney P (Ch. i'ner), roast 92.5

inačixčat

inačixčat'ikin, inačaxca'tikin M (Ch. inetč'rkın), to arrange a thanksgiving ceremonial, to "send away" the spirits of killed game by this ceremonial 45.7; 72.1

i'n'ač (*adv.*), enough 16.3

i'nałka (immut.), many, numerous 44.2

i'nañ (Ch. i'ne), sledge-load 50.2

inałvat

inałva'tikin M, to feed the fire (with sacrifice) 57.11

iniyi

ini'yi, sleeping-tent 72.21 (cf. Ch.

ini'rgi, coverlet, counterpane)

anñ-ene'ye, coverlet 64.13

inini

inini'ykin M (Ch. inini'ykin), to appear 55.9 (cf. iwini'ykin)

inu

i'nuin, i'nuñ, travelling-provisions 86.4 (cf. Ch. i'nuun, sirloin)

tinu'ñikin (= t-inu-ñ-ikın) M, A, to make provision 13.4

inya'wut, then, in that time 16.5; 100.7  
i'nmi-qu'nüm, truly, indeed, I consent  
28.1

i'nmiq, in truth 51.8

i'nnik Qar., again 96.25

iññat K, iññet P

iñña'tikin K, iññe'ettkin P, iññe'tkin  
Qar. (M), to fall down 66.9; 100.4;

101.12; 102.4

iklañ

i'kla, small wooden charm 72.4

igu't Qar. (particle of negation), (I will)  
not 97.1

i<sup>8</sup>y

i<sup>8</sup>ye'kin M (Ch. i<sup>8</sup>rirkın), to pass over  
(the sea, the river, the abyss, the cliff)

i<sup>8</sup>yig, e'gılñın (Ch. i<sup>8</sup>ni), wolf 12.8

(l)inn, -li<sup>8</sup>nn

i<sup>8</sup>nni<sup>8</sup>n (Ch. i<sup>8</sup>tin), neck 57.3

e<sup>8</sup>nniqol, collar-string 84.5

e<sup>8</sup>nniçñim (Ch. ê<sup>8</sup>nniçhın), necklace,  
small crucifix worn on the neck  
gale<sup>8</sup>nni'çhalen, having a necklace, a  
crucifix band, one baptized

i<sup>8</sup>ñ

i<sup>8</sup>ñiñ (Ch. i<sup>8</sup>ñiñ), nose

i<sup>8</sup>ñittam (Ch. i<sup>8</sup>ñitrm), point

iñui'ñim, big nose 72.12

iñiñpi'kin M, to peck, to touch with  
the nose 72.10

-iña. See yña

iñi'nñin, such a one 33.1

iñi'nñinik (*adv.*), therefore 14.3

iñei', well, now! 20.6

ilu, içu

ilu'ykin M (Ch. ilule'erkin), to move,  
to stir

içu'ça<sup>8</sup>n, living thing 76.19

ilutçu

ilutçu'ykin M, (Ch. ilutku'rkin), to  
beat the drum 59.2

ilu<sup>8</sup>p

ilu<sup>8</sup>p, shaman's stick

ilu<sup>8</sup>piliñ, diminutive 27.7

i'lñm, hairless thong 50.3

ilh

ni'lhaqin (Ch. ni'lhāqin), white 92.12

e'enač (Ch. e'nmen), one time 58.4

e'wañ, he said (somewhat like English  
"says he") 12.3; 68.1; 70.3 (see also  
i'wikin, to say)

ewgupať

ewgupa'tekin M, to pretend, to force  
one's self on 88.16

e'wlañ, everywhere 76.12

epetčayta

epetčayta'tekin A, to squirt upon  
something 49.8

Eme'mqut. See Amamqut

-(y)ęť

ete'kin A (Ch. yttirkin), to get, to  
fetch 72.23; 41.5

ęshipať, news

eshipa'tekin M (Ch. ergipa'arkın), to  
bring news 76.11

ęch, ęsh, bright

eča'tekin M, it grows bright, it dawns  
19.4 (cf. Ch. ergiro'rkın)

eshi'la'tekin M, it grows bright (see  
qesh)

eča'thičñim, ečathe'ñim, morning  
dawn 82.1 (see qesh)

eshi'pye'ykin, it shines fully 59.7

e'chivan Les., e'chivan Qar., this time  
97.13 (cf. a'chi-van K)

-eche'ti (from ičh place?), vaam-eche'ti,  
river upstream 44.1

eshe'lvini (probably eshe'lvini, from es'h  
= ačh, they), between themselves  
26.1

ęnaaye

enaaye'ykin M (Ch. inenre'erkin), to  
hold 49.4 (see yinn'i'ykin)

ęnayey

enaye'yekin M (Ch. enarérirkın), to  
seek, to look for 49.9 (cf. also Ch.  
qari'rkın, to look for)

enat, snare 36.5

enoga'tekin A, to catch in a snare 36.1

enomāt

enoma'ykin A (Ch. enoma'arkin), to tie the load on the sledge 50.2

enm

e'n'meem, e'n'meen (Ch. e'n'meem), cliff 13.6; 64.23

eg

e'gītñn, a far-off distance 76.2

e'n (Ch. e'ur), indeed, and indeed 20.8; 40.5

e'n, oh, there! oh, well!

exune'ce P, aquna'ča K (Ch. a'mqunāčā), all the time 92.19

eñyei'ña (*adv.*), close to 15.11

e'nval, nostril 84.6 (cf. i'ññ, nose)

e'rgiñ Pal., sand-spit

ergiñet'kin, to walk along the sand-spit 90.1

e'leki'mkin P. See a'lakr'mkim, under a'el

e'lv, ilv

e'lhu'lu, ilhu'lu (Ch. ilvlu'), wild reindeer, caribou

alvu'ykin, ilvu'ykin (Ch. ilvu'rkín), to kill wild reindeer 68.1, 14

e'lhr-taw

e'lhita'wekin K, P (A) (Ch. ilhite'urkin), to wash (literally, to make white), 92.12 (see ni'lhaqin)

a'el

ä'eläl (Ch. ä'el), snow 15.8

wi'yen. See vi'yañ

wayo', yawo' (Ch. yago'), halloo! 33.8

wapis'qa, slime

wapi's'qa'lñm, slime 25.7 (see wapis'qa'lñn)

wasv

wa'svikin M, to look in 54.7

wañlat

wañla'tikin M (Ch. weñle'erkin), to open the mouth 34.7

wañla

wañla'ykin M (Ch. wanla'rkín), to ask for 74.16

-wyi

w'i'yiwi (Ch. viyē'irgin), breath 33.8

-wi, particle 58.7

withiñ, crack 74.6

wič

wi'čwīč, willow-bark

wičña'likin M, to fetch willow-bark 72.8

wutin-

wu'ssin, wu'tcin (Ch. wo'tqan), this one 22.1

wutin-nu'tak (Ch. wu'tin-nu'tek), in this country

wutc

wutča'kin (Ch. wutke'kin), belonging to this place 49.6

wu'tčuk (Ch. wu'tku), here 49.6

wü's'tču (Ch. wü's'tku), then only, now only 35.4

wu'ssiñ (Ch. wu'rre), on one's back 30.3

wus'q, dark

wu's'quwus, vu's'quvus (Ch. wus'quus'), darkness 57.6

wus'qū'mčiku (Ch. wus'qū'mčiku), in the dark (see vu's'quus)

wus'his'h, clatter

wus'his'ha'tikin M (Ch. würgirge'erkin), to clatter 100.6

vugv, stone

wu'gwin, vu'gvin (Ch. wu'kwun), stone 25.8

Giwi'le', Stone-Face 66.1

wulpa, shovel

wūlpa (Ch. w'lpt), shovel

wūlpapel, small shovel 14.9

wūlk

wū'kuul (Ch. wū'kuul), coal 31.9

wott

wotto, not long ago 68.12

wotta'kin, that of not long ago 78.14

wo'tvan (wo't-van), this time 96.8

uya'tik (Ch. e'ettik)  
yaqa'n-uya'tikiu, driving-sledges 22.10  
uyi

uyi'ykin M, to make fire (cf. Ch.  
uwi'rkin, to cook; uwi'ntirkin, to  
feed the fire with more wood)  
ñil-oye'ykin M, to make a smoky fire  
74.3

uyičvat, play  
uyičva'tikin M (Ch. uučve'erkin), to  
play 32.7

uyičvina (Ch. uučvine), plaything, toy  
uiv

uivu'ui, wooden fence, raised platform  
uiv'in (Ch. gui'gun), blockhouse, vil-  
lage of blockhouses (Russian)  
tuive'nikin (t-uive-ñ-ikin), to construct  
a fence, a platform 56.2

ui'ña (Ch. ui'ñā), not 13.9

uwi'k (Ch. uwi'k), body, self 56.10  
uwi'kin, belonging to the body, own  
57.2

čini'inkin uwi'k (Ch. čini'tkin uwi'k),  
one's own body, one's self

U'weñ P, proper name (female) 92.7

upti  
upti'ykin M, to chop off 63.11 (cf.  
Ch. upti'rkin, to cut trees)

umaka  
oma'ka (Ch. omaka), together 23.1  
umaka'tikin M (Ch. umeke'erkin), to  
gather together

utt  
u'ttiut, u'ttuut (Ch. u'ttuut), wood,  
stick 64.18

u'nmi (Ch. u'nmük), quite, very 74.10

u'kkam (Ch. u'kkām), vessel 17.3

uquḡwai  
nuquḡwai'qin, unskilful 59.6

uļwu  
uļwu'ykin A (Ch. ulu'rkin), to dig,  
to bury

uļgu'vin, uļhi'wun, cache, underground  
storeroom 36.3; 80.10

uļqa't, cross-beam  
olqa-tile'ykin M, to walk along the  
cross-beam 72.16

o'ya (Ch. o'ra), openly 76.15  
oya'mtriwila<sup>n</sup> (Ch. ora'wēlan), man 42.6  
oya'myan, man (used only in the  
speech of evil spirits when speaking  
of human prey) 42.5

oip  
oi'pēkin (Ch. oi'pūrkin), to prick one's  
self 24.10

op  
o'pitkin, o'pitčm, sharp end, point 72.13

o'pta, also, likewise 21.9; 55.1

o'pta P, it is finished, the end 94.5

otña  
otña'ykin, to skip 47.10

o<sup>s</sup>nnen, indeed 59.9

ora'wucak Qar., ora'wač Les., after that,  
then 96.18

oļñaq, forked twig, fork  
oļñaqa'tekin, to strangle one's self on  
a forked twig 35.2

pito, pittu  
pittuñawikin M, to grow rich 80.7  
nipito'ñqin, he is rich 22.10

pitk  
pitkikin M, to fall down 84.10  
pičiq, little bird  
pičiq'q (Ch. pičē'qalhin), little bird  
(of various species)

Piči'qala<sup>n</sup>, Little-Bird-Man 12.1

piče' (*adv.*), for a while 14.11

pis'vič  
pis'viča'tikin M, to shout loudly 39.5

pis'q  
pis'qi'kin M, to hide, to fall down,  
to lie flat 80.18 (cf. Ch. pi'rkrkin,  
to fall down from fatigue)

pikaḡ  
pika'wekin, nom. past gapkau'len M,  
A, to be unable 17.4; 77.11



pilvint

pilvi'nti (Ch. pilvi'nti), iron, metal 21.8

pā

pa'ykin M (Ch. pa'rkim), to dry

patta<sup>91</sup>, dried meat 70.21

payitt

payi'ttit, berries of *Rubus Arcticus*  
41.6 (cf. Ch. ri'ttit, berries of *Rubus chamomærus*)

payitto'ykin, to eat berries of *Rubus Arcticus* 41.9

payoç

pai'oç (Ch. pa'rol), extra

pai'oç i'tala<sup>n</sup> (Ch. pa'rol va'lin), being extra, exceeding

paio'çipit, surplus, remainder 28.7

paivak

pai'vaku lini'ykin A (Ch. pai'vakø lini'r-kin), to feel aversion, to feel envy  
Nipaiva'thitiin K, Nipaivati'ččin P, Envious-One (mythical being) 33.5; 92.4

Nipaiva'tinak, subjective form, the suffix of absolute form being dropped 32.9

paivaka'tekin M, to feel lonely 74.24 (cf. Ch. paivaqa'arkin), to feel aversion, envy)

pani'ta (adv.), of future time 78.17

pa'nin K, pe'nin P (Ch. pe'nin), former 15.5; 52.6; 92.7

pani'tčin, pani'tkin, former 86.4

pa'nqā, cap

panqai'pekin M, to put on the cap 76.22 (cf. Ch. panqai'pirkin, to get married by the Russian priest [because the wedded pair have to put on a gilded crown])

pa'qul (Ch. pequl), woman's knife 78.23

pā<sup>9</sup>

pa<sup>e</sup>'ykin M, to be thirsty 16.10

pañā

pañā'tikin M (Ch. peñe'erkin), to get tired  
tapañā'nikin A, to make tired, to be heavy 51.8

pañā'wgiykin M (Ch. pañêwñito'rkin), to get the fatigue out, to take rest 53.1

paļavg

paļavgun K, paļa'wkun P, flat stones by the hearth

(Ch. pala'kwun, stones used for surrounding the dead body exposed in the open)

paļausqa'wikin K, P (M), to roast on flat stone 92.5

paļto (from Russian пальто), jacket of broadcloth 44.3

palqat

palqa'tikin M (Ch. pelqae'rkin), to grow old 76.12

pa'la, perhaps 60.5

piwya K, piwte Qar., pive Les.

piwya'ykin K (M), piwte'titkin Qar., pive'tkin Les., to spurt with, to squirt 95.3; 96.18; 97.5

pi'pip, comb 78.9

pipi'tcuykin M, to comb one's hair 86.16

pipik

pipi'kiñin (Ch. pipe'kiñin), mouse 23.3

pinku

pinku'ykin M (Ch. piñku'rkin), to jump 84.8

piļh, throat

pi'ļhin (Ch. pi'ļhin), throat

pi'čhipič (Ch. pi'čhipič), food, hunger

pi'ļhikin M, to starve 68.14

peye

-peye'ykin M (Ch. -pêra'rkin), to appear, to show 82.20

peik

peiki'ykin M, to feel smothered 38.5

pewiwa

pewiwa'tekin M, to throw into, to splash into 41.6

peny

pe'nyekin K (A), penč'ykin P (Ch. peñrirkın), to attack 92.11

pela  
pela'ykın A (Ch. pêla'rkin), to leave  
20.9; 34.3

pelhino'lnım K, pelhino'lnım P (Ch. pêl-  
hino'lnın), reindeer-mane 92.11 (see  
pilh)

pug  
pu'pgan (Ch. pū'gpūg), a float, a  
blubber bag, 58.6

pupga'tekin M (Ch. pua'arkın), to boil,  
to bubble 66.13

yipga'wekin A (causative), to cause  
to come up 43.4

poqla P, poqla K

poxla'tkın P, poqla'ykın K (Ch. pı'r-  
qırkın), to have diarrhoea 92.23

poqla'tka (from Russian палатка), tent  
19.7

pçep, plep

pçe'pekın M, to fit in 34.8

plepa'tekin A, to apply 34.9

pl

nepplu'qın, it is small 15.2

plitçu

plı'tkuykın P, plı'tçu'ykın K (Ch. plı'-  
tkurkın M), to finish, to complete,  
50.1; 92.5

plak

pla'kılın (Ch. pla'kılın), boot 13.5

plai'tekin M (Ch. pla'gtırkın), to put  
on boots

pçaitıva'ykın M (Ch. pçegtuwa'rkın),  
to take off boots

pça'ggıtın, boot-string 59.3

plep. See pçep

viyi

vi'yıviy, willow 73.23

vi'yañ, wı'yeñ (Ch. vi'en), notwith-  
standing 42.8

viyiw

viyi'wikın M (Ch. viri'urkın), to let  
loose

yıviyi'wikın A, to get loose 59.3

vi'thiy, vi'thiñ (Ch. wu'tir), interval,  
intermediate, middle

vıthı'ykın (Ch. wuti'rkın), intermediate,  
middle 50.2

vinyat, help

vınya'tıkın (Ch. vıñre'erkın), to help  
44.5

-va. See -tva

vay. See vag

vai'am (Ch. ve'em), river 17.1

vaiçit

vaiçi'tıkın M, to go on foot 12.3

vaiñe

vaiñe'ykın (Ch. vaiñe'rkın M), to be  
put out, to be extinguished 57.6

vapis'qa

vapis'qa'lnın, slime 26.4 (see wapis'-  
qa'lnın)

vamya

vamya'ykın M, to get with child 74.9

va'sqıñ, another 47.3

vagçap

vaça'pğıçnım, scar 86.1

va'çañ K, P, frequently 92.12

vaçin'ni

nıvaçi'n'niqın, untidy 59.3

van (particle), there

ña'no-van, those there 55.8

vant

vanti'ykın, it dawns

vantıge'nın, dawn 18.1

vann

va'nnılın (Ch. va'nnuwan), tooth

vanniñta'tekin M, to lose a tooth 32.8

van'ni. See yıvan'ni

vanñat

vanñatekın M, to peel the skin off  
one's self (see yıvan'ni, -nvan'ni)

vakıth

va'kıthın, magpie 45.4

Vakıthı'mtıla'n, Magpie-Man 72.9

vaqat, stride

va'qatekın M (Ch. veqäe'rkın), to  
stride over 47.11

vaqyiy  
 va'kyiy, va'qyiy, stride  
 vaqy'i'yikin M, to stride 53.2  
 vag, vay  
 va'g'ilñim (Ch. va'g'ilhin), nail, hoof  
 84.15  
 vai'n'aku, big nail 84.15  
 va'gitçin (Ch. ve'gitkin), nail-point 57.1  
 va'gitçu'ykin (Ch. ve'gitku'rkin), to  
 scratch, to rip open with nails 84.17  
 va<sup>8</sup>'ai, va<sup>8</sup>'i. See vi<sup>8</sup>'yai  
 va<sup>8</sup>'ak (= va<sup>8</sup>'iuk) 64.9  
 va<sup>8</sup>'yuk, afterwards 13.5  
 va'xgıl  
 va'xgılç'kin A, to have something on  
 in a bandoliere 78.8  
 va'lı  
 va'lı'val, seal-oil 80.10  
 va'la (Ch. va'le), knife 46.8  
 va'laikıla  
 va'laikıla'ykin A (Ch. velerkılç'kin),  
 to pursue 45.5  
 va'lel  
 va'le'le, anus 82.8  
 va'lelñaw  
 va'lelñaw'ekin A, to please 48.5  
 va'lom  
 va'lom'ekin M, A (Ch. valo'mipkin),  
 to hear, to know, to be aware of 39.7  
 valv  
 va'lla, va'lvuval, also ve'lla (Ch. ve'l'i),  
 Raven  
 Val'vı'mtıla<sup>8</sup>n, Raven-Man 12.1  
 Va'çvi-ñaw'gut (Ch. Ve'lou-ñaw),  
 Raven-Woman 48.3  
 vyl  
 vi'yılviyıl, vi'yılviyıl (Ch. vi'ilviil),  
 shadow, image 32.3  
 tawyi'nikin M, to make shadow, to  
 throw shadow 48.3  
 vi'tvit, ringed seal 17.13; 24.4  
 vitkit  
 vitki'tukin, to annoy  
 vetke'giçñin, annoyance 20.9

vinv  
 v'ina (Ch. vi'ni), track 68.9  
 vin'v  
 v'in'va (Ch. vi'n'vā), secretly 12.5;  
 41.5  
 vi<sup>8</sup>'ya, vi<sup>8</sup>  
 vi<sup>8</sup>'yaykin, vi<sup>8</sup>'ykin (Ch. vi<sup>8</sup>'rkin), to  
 die 16.9  
 ve<sup>8</sup>'yage'ñim (Ch. vē'irgin), death 18.1;  
 20.9; 47.2  
 vi<sup>8</sup>'yai, va<sup>8</sup>'ai, va<sup>8</sup>'i  
 vi<sup>8</sup>'yai, va<sup>8</sup>'ai, va<sup>8</sup>'i'liñim (Ch. va<sup>8</sup>'gliñim),  
 grass, also Grass-Woman (proper  
 name) 53.9  
 vi'l<sup>8</sup>'yñ (Ch. vi'l<sup>8</sup>'), mucus, saliva 88.8  
 vi'lka (from Russian вилка), fork 19.7  
 veta't  
 veta'tekin M, to bustle, to busy one's  
 self 78.25  
 veth  
 veth- (Ch. vēth-), straight  
 nive'thaqen (Ch. nuwē'tāqēn), it is  
 straight  
 ve'tha-qonom (ve'tha qon-im), just now  
 56.10  
 vetho  
 vetho'ykin M, to go through 86.3  
 ve'l  
 ve'l'ive'l (Ch. vē'luwēl), thimble 59.5  
 ve'l-ip-yi'liñin (Ch. vēl-ēp-rilhi'liñin),  
 forefinger (literally, thimble-putting-  
 on finger)  
 ve'lō  
 ve'lōqal (ve'lō-qal), corner of a bag,  
 of a shed, etc. 74.22 (qal, -side; the  
 first stem is unknown)  
 vūyāl (-wyāl)  
 vūyā'ya'ykin (Ch. viyala'arkin M)  
 snowstorm begins 13.1  
 vus P, got K (Ch. ñot) (demonstrative  
 particle), here! 92.2  
 vus'q  
 vu's'quus. See wu's'quwus 57.6  
 vūgv, stone

vulq

volqı'gıñın, volqıge'ñın, evening,  
darkness, sunset 82.2

vot (Ch. vai), demonstrative particle  
enña<sup>8</sup>'n-vot, and there 70.17

v-to. See -yito

miyimk

miyım'kın, shred, tassel 30.9

mı'mıl, mı'mıč; stem mł (Ch. mǔ'mıl),  
louse 55.1

mılu'ykın M, to look for lice 59.4

mımtel

mımtelhiya'tekin M, to be resplendent  
with light 44.3

mitqa

mı'tqamıt (Ch. mı'tqāmit), blubber 70.17

mı'čñol, edible seaweed 64.23

mıng

mıngı'lın (Ch. mıngı'lın), hand 57.3

mıgımg

mıgımgın, talk (cf. Ch. mǔ'umgın,  
chattering; gibbering of supernatural  
spirits, mostly of ventriloquistic  
character)

mıgımgat'kın A, to talk to 66.2 (cf.  
also yımgımg)

mıla, mla

mıla'wekın M, to dance the ritual  
dance 37.2 (cf. Ch. mla'arkın, to  
be nimble)

mai, ameı' (Ch. mei), O friend! Halloo,  
friend! 18.4; 63.6

māı

mai'mai (Ch. ma'gntı), load left in the  
open

mai'ekin M (Ch. mai'ırkın), to leave  
in the open

mai'ken, belonging to the load left in  
the open 59.7

maiñ

maiñ- (Ch. meıñ-), big

nıma'yıñqın (Ch. nımeı'ıñqın), it is  
big 15.4

mama

ma'ma (probably from Russian *mama*),  
mamma 26.6; 64.17 (the proper term  
with endearing sense is a'mma,  
mamıma; cf. Ch. a'mme, nurse,  
woman's breast)

ma'mi, elevated storehouse 36.5

matā

mata'ykın A (Ch. mata'rkın), to take  
for a wife 16.4

mata'la'n (Ch. mata'lin), father-in-law  
54.9

ma'či, is it not 49.7

ma'čči, and now 19.6

maña

ma'na (Ch. ma'na), asunder

am-ma'na, to different directions 25.2

manıy

manıy- (Ch. me'nıg), cloth, calico

manıy-i'čan, shirt 44.4; 70.21

ma'nnu K, me'nnu P (Ch. me'ñkı), where  
92.2

mağ

ma'ka (Ch. ma'ki), diaper

ma'kil, diaper-string 23.5

maqlā

makla'la'n (Ch. magla'lin), traveller  
(from afar)

maqmi

ma'qım (Ch. māqım), arrow 33.1

mañın- (Ch. me'ñın-), which, what (used  
only in compounds) 34.2, 5

mañı'n'ac, to what degree 66.1

mañe'nko, whence 33.7

male'ta, quietly, noiselessly 54.7

mal

nıma'lqın (Ch. nıme'lqın), good

mała'tıkın (Ch. mele'erkın), it grows  
better (the weather) 13.1

małı'tva'tıkın M, to make the weather  
better 13.2

mał-ña'wısqat K, mel-ñe'wısqat P  
(Ch. mel-ñe'us'qat), a good girl  
92.6



mał *adv.* (Ch. mel), it seems probable  
mał-ki't (Ch. met-ki'it), all right; with  
great difficulty; hardly 15.6; 74.6  
mał-ki'čıl, mał-ki'tıl, all right 66.3

miml, iml

mi'mıl (Ch. mi'mıl), water 48.3

gi'mılılın (Ch. i'mılılın), having water

aqā-mi'mıl (Ch. ä<sup>9</sup>/q-i'mıl, äqā-mi'mıl),  
brandy (literally, bad water)

Miti

Miti' (Ch. Miti'), the name of Big-  
Raven's wife 12.4

mitiw

miti'w, to-morrow 21.8; 78.24

mink, miñq

mi'ñki, mi'ñqi (Ch. mi'ñki), where

meñqanqa'če, from what side 16.1

me'ñqañ, why! 16.8

minka'kin (Ch. miñke'kin), belonging  
to what country 66.11

minka'kılā<sup>n</sup> (Ch. miñke'kılın), be-  
longing to what country (person),  
belonging to any country, belonging  
to anywhere 40.7

mikina (irreg.)

ma'ki (Ch. me'ñin), who 12.8; 17.6

mi'kinak, by whom 12.7

mi'kin (Ch. mi'kin), whose

mi'kna (abbreviated from mi'kina) 70.19

mi'qun K, mu'qun P (*adv.*), namely,  
that is to say, why! 15.2

mi'ñiñ, mi'giñ, storehouse gable 47.11

milya'q, shell 23.8

milh

mi'lhin, fire (cf. Ch. mi'lhimil, fire-drill)

milhe<sup>9</sup>ey (Ch. mi'lhir), firelock

mełha'tekin M (Ch. milhe'erkın), to  
get fire

mełhi-ta'n-ñitan (Ch. mełhi-ta'n-ñitan),  
Russian (literally, fire-tools ta'n-ñitan)<sup>1</sup>

milh-, Russian 17.3

meýe

meýe'mey (Ch. mé'rémêr), tear

meýeyitva'ykin M (Ch. méré'tvürkin),  
to brush away tears 36.10

mesqav Pal., vegetable food 90.21

me'če, whether 32.6

me'nnu. See ma'nnu

muu, mgu

miu-, mgu- (Ch. muu), belonging to  
a caravan of pack-sledges 21.2

mgu'ta tıla'ykin M (Ch. muu-tile'rkın),  
to move on with pack-sledges

mgo'-qoy (Ch. mo'o-qoi), pack-reindeer

mgo-yā<sup>9</sup>t (Ch. mo'o-rêt), pack-sledge  
road

muu-yıl (Ch. mu'u-ril), line of pack-  
sledges 78.5

mučh

mu'yi *dual* (Ch. mu'ri *pl.*), we

močhina'n (Ch. morgina'n), subject

mučhin (Ch. mu'rgin), our 22.8

muqa

mu'qamuq, rain

muqaiu'ykin M, the rain comes 16.5

muqa'trykin M, it rains

mu'qun. See mi'qun

mul

mu'lımul (Ch. mu'lımul), blood

mu'lıta'wikin K, mu'lıte'witkin P (A),  
to force blood (into the face) 92.13

mgu. See muu

mıla. See mıla

tınałat

tınała<sup>9</sup>tekin A, to carry out some-  
thing 41.8

tınmat

tınma'tikin M, to tell lies 62.3 (cf.  
Ch. temyu'ñırkin, to tell lies)

tıñp

tı'ñpekin A (Ch. tı'ñpürkin), to stab,  
to peck 47.11

<sup>1</sup> Compare Bogoras, The Chukchee (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 18).

tıl

tıl'tıl (Ch. tı'tıl), door 100.6

tıla (*initial*), -la (*medial*)

tıla'ykın M, nom. past gála'len, to come (cf. Ch. tile'rkın M, to move on)

tıł- (*initial*), -lı (*medial*)

tılı'ykın M, nom. past ga'lılin, to follow (the river, the road) 44.1

ta

ta'ykın A, to flood something, to cover something with water 62.8

tayıñtinuñ

tayıñtinu'ńıkn A, to deceive 55.8

tayyañ, tayañ

taya'ńıkn M (Ch. tegge'ńırkın), to want, to desire 33.9

tayyeñ

tayye'ńekın M (Ch. teggi'ńırkın), to cough 84.20

tayiliñ

tayili'ńıkn (Ch. teili'ńırkın), to grope in the dark

qai-ta'yičina, qai-ča'yičina, groping slowly 16.10

taitiñiçat

taitiñiça'tıkn K (M), taitiñisa'tıkn P, to boast 101.4, 27

taik

tai'kıkın A (Ch. tei'kırkın) to make, to create 13.5

taiñat

tai'ñat (Ch. tei'ñet), food, dried fish (chiefly dog-salmon) 74.11

tawañ

tawa'ńekın M, A (Ch. ta'rkın), to move, to move on 19.9; 53.1

taḡal

ta'wał, dried salmon

taḡalıñıla

tawalıñıla'ykın M, to look back 51.8

tawitkñi'ykın M (probably ta-witki-ńıykın, but the stem witki remained unknown), to make havoc, to harm, to spoil 34.1

taḡatḡat

tawtawa'tekın M, to squeal (cf. Ch. tawtawa'arkin, to bark) 23.5

tami'nñi

nıtami'nñaqın (Ch. nıtemi'n'ñaqın), he is skilful, he is a handicraftsman 24.10

taminñi'a'tekın M (Ch. teminñe'erkın), to work skilfully

taḡkał

ta'mkał, drying-pole, a set of drying-poles 70.11

taḡa

ta'ta (Ch. a'tê), daddy 74.12

tata'thiłan, step-father

taḡol

ta'tol Pal., yayol K (Ch. yai'çol), fox 90.15

tatka

ta'tkan, tatka'ğitñın, root, also Root-Man 54.6 (cf. Ch. tatqa'lım, point of divergence of root and trunk of tree)

taḡaw

tā'naw Pal., ya'naw K (Ch. rā'naw), directly, straight on 90.18

tanti

tanti'ykın A (Ch. tenti'rkın), to trample (see čančis's'quykin), to step over)

ta-n-tenmi'ńekın A (Ch. ta-n-tenmi'ńırkın), to measure, to try on 34.6

takyı

takyı'ykın A (Ch. te'ğırkın), to throw at 41.3

takyat

takya'tıkn M (Ch. tegre'erkın), to get down, to descend

takno'ńekın, to arrange the birth feast 63.11 (probably ta-kno-ń-ekın, but the stem *kno* remains unknown)

taqiñ

ta'qiñ-, genuine 23.6

ta<sup>8</sup>yta<sup>8</sup>y (Ch. ter), how much

- tay<sup>8</sup>-a'mu, how much I do not know  
(= several) 86.3
- ta<sup>8</sup>l  
ta<sup>8</sup>l'ı'ykin M (Ch. te<sup>8</sup>l'ırkin), to be  
unwell; to be suffering 34.10; 84.2
- tañ  
tañ- (Ch. teñ-), good 20.7  
nıta'nqin (Ch. nıte'nqin), he is good  
tañıça'tiykin M (Ch. teñıçe'erkin), to  
feel good  
tann'asqa'nikin A (tañ-yas'qa'nikin)  
(Ch. tendilqā'nikin), to put to  
sleep (well) 68.6
- tañqataw  
ta'ñataw, clothing  
tañata'wikin M, to dress one's self 79.9
- tala  
tala'ykin A (Ch. tala'rkin), to strike,  
to pound 15.7; 96.3  
talai'vekin A (Ch. talai'wurkin), to  
strike 53.4  
tala'wgun, (iron) hammer 15.7  
Ch. tala'wkun, stone for flattening  
iron needles with
- talqiw  
talqi'wikin M, nom. past gata'lqiwin,  
galqiwin, 57.11 (Ch. res'qi'urkin),  
to enter 54.10
- talı. See -tli
- tiyk  
ti'ykitiy (Ch. ti'rkitin), Sun 16.6  
tiyk-a'yım (Ch. tirk-e'rim), emperor  
(literally, sun chief)
- ti'ta  
ti'ta, ti'tak (Ch. ti'te), when 48.9;  
68.13  
ti'tequn P, ti'taqun K, some time after-  
wards 92.8  
tito-o'n, after a long time 57.5 (cf.  
Ch. kitu'r-go'on, quite a long time  
ago)
- titi  
titi'ña (Ch. titi'ni), needle  
titi'ça<sup>8</sup>n, ruff (fish) 70.11
- titkat  
titka'tikin, titka'ykin A (Ch. titqäe'r-  
kin), to swallow 84.1
- tinu  
ti'nuun Qar., rear storeroom 96.23  
(see yinu'yi)
- tig  
tege'lñin (Ch. tē'gilñin), snowshoe  
ti'git *dual* (Ch. ti'it *pl.*)  
tigi'lñin, snowshoe-string 47.6  
tigilñu'ykin M, to eat snowshoe-strings  
47.4
- tılaiv, -llaiv  
tılai'vikin M (Ch. lei'vürkin), to walk  
around, to travel 21.8
- teula  
teula'ykin A (Ch. tēwla'rkin), to shake  
one's coat, to shake off the snow 64.16
- tenm  
tenma'wekin A (Ch. tēnma'urkin), to  
prepare 18.3  
ten me'kin A, to take measure  
tenme'čñin (Ch. tē'nmič'in), measure  
tenmav  
tenma'vitkin Pal. (A), to finish (cf.  
Ch. tēnma'urkin M, to make ready,  
to prepare)  
tenma'vıla<sup>8</sup>n Pal., finished, the end  
90.23
- tuy  
tuy- (Ch. tur-), new  
nıtui'qin (Ch. nıtu'rkin), it is new 64.13
- tumk  
tu'mgin (Ch. tu'mgin), foreigner,  
stranger  
tu'mkiñ, tomkai'tı (Ch. tomüka'gtı),  
a fabulous tribe 20.9  
tu'mgin (Ch. tumgin, tumgin), stranger's  
46.1
- tumg  
tu'mgitum (Ch. tu'mgitum), friend,  
mate  
tumgine'nin (Ch. tumgi'in), belonging  
to a friend

tučh

tu'yi (Ch. tu'ri), you  
tochinan (Ch. tərǵina'n), you (subject)  
tu'čhin (Ch. tu'rgin), your  
točhin-yaq (Ch. tərǵin-raq), your turn  
80.14

tulāt

tula'tikin M (Ch. tule'erkin), to  
steal  
nitu'laqin (Ch. nitu'lāqin), he is prone  
to stealing 39.1

tomñ

tomñe'kin M, to stop up the smoke-  
hole 74.4

tomñalqi'wekin M, increase of action  
57.7

tomñe'nañ, stopper for the roof-hole  
37.9

toq, oh 16.5; 21.9

toṛelka

tore'lka (from Russian *тапелка*), plate  
19.7

-tvaṣ (*medial*), -vaṣ (*initial*)

va'y-kin (Ch. va'rkin), to be (auxiliary)  
12.6, 7

vage'nin, the being, the living (the  
process of)

vag'i'tñin, Being, God (cf. Ch. va'irgin,  
god, life, being)

-tvaga!

vaga'lekkin M, to sit 15.11

tvit

tvite'kin M (Ch. vetča'rkin), to stand  
43.5

tvet

tve'tekin A, to stretch 38.8

tm (*initial*), nm (*medial*)

time'kin A (Ch. tim'rkin), to kill  
12.9

tk, tč

tike'ykin M, nom. past ga'tčelen (Ch.  
tiké'rkin), it smells of

a<sup>o</sup>latčé'ykin (Ch. a<sup>o</sup>latké'rkin), it smells  
of excrement 16.1

tkiw, tčiw

ki'wikin M (Ch. kiurkin), to stay for  
a night 21.7; 54.4

ñee'tčñ (ñee-tčñ), two nights passed  
54.5

(-t)ku

qu'ykin, ku'ykin K (A), qu'titkin P,  
qu'rirkkin Qar. (Ch. ku'rkin), to  
spend, to destroy 100.12; 101.18;  
102.11

tñi, tñi

tñi'ykin, tñi'kin M (Ch. tñi'rkin), to  
sew 61.3

tñiv, tñiw

tñi'vitkin Pal. (A), tñi'wikin K (Ch.  
tñi'urkin), to send 90.22

thipaw

thipa'wikin M, to grow excited 46.8

thil

gila'tikin M (Ch. gile'erkin), to be  
warm

nithi'lqin (Ch. niti'lqin), it is warm  
inathila'wikin A (Ch. inethile'urkin),  
to make warm 29.3

thait

thaita'tkin Pal. (M), to jump out 90.14

-tl, -tal

tli'tkin Pal. (M), nom. past gata'lilen,  
to lie down 90.2 (cf. Ch. rilha'lirkin,  
nom. past galiga'lên, to lie down)

-ssa. See -yya

čitča

čitča'lñin, pelvis-joint

čitč-a<sup>o</sup>ttam, coccyx (literally, pelvis-  
joint bone) 49.6

čičhu

čičhu'ykin A, to gnaw 34.2

čink

činku'ykin M, to cover the side draught-  
hole

činku'na, (narrow) side draught-hole  
74.6



činkaitat

činkaita'tekin M, to rebound, to jump off 77.2

čik, yik

čiki'tñin, yike'nin (Ch. yiki'rgin), mouth 56.8

čil, yil

čil'iyil, yi'yil (Ch. yi'ilil), tongue 56.4  
čil-inmilu'ykin M, to lick with tongue 56.3

cep-ñito'ykin, cep-ñito'ykin, to peep out 53.5 (cf. lila'pikin, to look at)

čayi

čayi'na (Ch. čeru'ne), hook

čaiučh

čai'učhin (Ch. tei'učhin), small bag 38.4

čaim. See čeim

čawčuwa

čawču (Ch. čawču), reindeer-breeder 45.7; 50.1

ča'myeq, indeed 24.2 (see čem-yaq)

čačā

čača'ykin M (Ch. čača'rkın), to taste of 36.3

čačame

čača'me, old woman 51.1

čanało<sup>8</sup> (instead of čanaļa<sup>8</sup>), abbreviation of imčana'mtija<sup>8</sup>Čanało<sup>8</sup>-ña'wis'qat, Ermine-Woman 63.3

čančis'qu'ykin A (Ch. tenti'rkın), to step over, to trample down 45.2; 84.23 (see tanti)

Čan'ai', proper name (female) 88.4

čaķet

ča'ķiget, ča'ket (Ch. ča'ķigêt), sister 18.10

čaņetat. See čeñ'ačet

čim, čima

čima-ykin M (Ch. čime'erkin), to break, to get broken 14.3

čema'thitñin (Ch. čema'tirgin), cleft 14.10

čičhi

či'čhiñ (Ch. či'čhi), armpits 18.9

činit

čini't (Ch. čini't), one's self

gümna'n čini't (Ch. gümnan čini't), myself

čini'nkin (Ch. čini'tkin), own 54.9

čintaw

činta'wkin Les. (M), to grow jealous 97.6 (see qanñi'ykin)

čigai

čega'i'lñin (Ch. čëga'g'lñin), small pebbles 26.3

Čegai'-vai'am (Ch. Čigei'-ve'em), Pebbly River, Milky Way 106.1

čilila

čilila'tikin, čilala'tikin M (Ch. pılıle'erkin), it bubbles 17.2

če, eh 47.6

čeim P, čaim K

čeim'ık P, čai'ık K (Ch. či'mčā), near, close by 100.9

čemya'q (čem-yaq), really, indeed 13.7; 56.1

če'meč-e'en, čemeče<sup>8</sup>n (Ch. če'met lü'), so it is, so it happens 46.4

čet

čet K, čet P (Ch. ret), road

čëčvë

če'čve, openly 22.5 (cf. Ch. čë'čver, in waking state [in contrast to dreaming state])

čënpınm

čënp'i'nmm, shoulders 57.3

čënt. See yënt

čeñ'ačet Pal., čaņetat K

ceñ'ače'tkin Pal. (M), čaņeta'tikin K (Ch. čeñitte'erkin), to get frightened 90.12

čërepro

čërepro' (from Russian cepepo), silver 22.10

čelp

čelpe'kin M, to catch fish with a small round net 66.3

ču

ču'tkin P (A), yu'ykin K (Ch. ru'rkın),  
to eat, to consume 92.24

čūmkup

čū'mkup (Ch. čī'mquk), some part 96.3

čopro

čopro'ykin M, to taste well (this word  
belongs to the supposed language of  
supernatural spirits) 80.12

čot

čot-ta'gin (Ch. čot-ta'gin), "pillows'  
border" (i.e., the sill at the entrance  
of the sleeping-room formed by pil-  
lows laid in a row)

Ch. čot'čot, pillow

čotč'ıqan, cross-pole parting one  
sleeping-place from another (literally,  
pillows' top) 84.8

čvi

čvi'ykin A (Ch. čuwi'rkın), to cut 47.7

čvi'pit (Ch. čuwi'pit), piece, half

-čvinañ. See yivinañ

čh(ı)

gı'čhın (Ch. rı'grıg), hair

qe'-čhılañ (Ch. qe'-rgılın), thick-haired

A'xgıke, Hairless-One 24.8

čhičañaw

čigıčañawekın K Qar., čigıčeñe'witkin  
Les. (M) (Ch. čikeye'urkin), to re-  
cover one's senses 42.10; 96.9

s'alviy

s'alviye'ykin M (Ch. a'ıvıro'rkın), to  
pass a day 64.9

s'v

s've'kin A (Ch. ru'urkin), nom. past  
ga's'vılen (Ch. ga'rvılen), to split,  
to cut into bands 38.7

nıpaıva'thıtñın. See paıvık

nim

nı'mnım (Ch. nı'mnım), settlement

nımyı'ssañ (Ch. nı'myırın), village 70.9

nıme' (adv.), too much 16.1

niki

niki'ta (Ch. niki'tä), in the night-time  
16.7

nı'klı, stone-pine nut 34.2

nıqu'p, joint 42.7

-naıtv. See yaıtv

nal

na'lıkın M, nom. past gana'lin (Ch.  
ne'lırkın), it becomes something  
(auxiliary) 16.2

nalp

na'lpütkin Pal. (M), to suck 90.13

nalh, nelh

na'lhın K, ne'lhın P (Ch. ne'lhın),  
skin (however ne'lıh- K 49.1)-nyıw (*medial*), -nnıw (*medial*). See  
yıyiw (*initial*)

niyk, nika

ni'yka K, ni'tke P (Ch. ni'rkiñut),  
some onenika'ykin M (Ch. nıke'rkın), thou  
doest something (auxiliary) 17.2ne'm'ek Pal., also 90.20 (cf. Ch. ne'me,  
again)

nelh. See nalh

nuwil (*initial*), ñvil (*medial*)nuwi'lıkın M (Ch. nuwi'lırkın), nom.  
past ganvi'lin, ga'ñvılın, to stop  
16.10

-numkaw. See yumkaw

nuta

nu'tanut (Ch. nu'tenut), country, land  
nutı'a'tikın M, to go into the (open)  
country 54.1

noo K, nuu P

no'onai K, nui'unui P, cooked meat  
29.3

-np. See yp

-npiykałā. See yıpiykałā

nv (*medial*). See yiv (*initial*)

-nvanñı. See yıvanñı

-nviy. See yıyiv

-nm. See ın

ntıwāt. See yıtıwāt

-ntigwat. See yithewat

nči. See yiči

-nčimaw. See yičimaw

-nčičat. See yičičat

-nnu. See yinu

-nqu. See yqu

-nli. See yili

kiyaw

kiya'wikin M (Ch. kiyē'urkin), to wake up 12.6

kiyułat

kiyułat'ikin M (Ch. kiule'erkin), to be waking, to live 33.2; 39.4

nīhi-kyu'qin, quite wakeful 39.9

kiyułat'a'n, living one 78.7

kīpl

kīp'ul, tobacco-mortar 50.6

(ykipł)

kīp'lekin A, nom. past ga'ykipłilen (Ch. kīp'łirkin), to strike 62.4; 64.18

kīplu, kīplu

kīplu'ykin A, to strike 43.5

kīm

kīm-, hard

nīkī'mqin, he is hard 47.4

kīmak

kīma'k (Ch. kīme'k), almost

kīt, -kīt

kīt- (Ch. kīt-) *adv.* too much

ga-kt-ača'čhalen, he laughed quite loudly (cf. Ch. ga-gtr-qamī'tvalēn, he ate quite a good deal 19.2; 74.24)

kīt-nīna'ykin, to cry loudly, to shriek

kīt-inve'tikin A, to pull with violence 74.1; 100.12 (see yī'vikin, to push off)

kī'tta lī'gī K, kītve'-līga P, every time again 92.11

kitaiña

kitaiña'ykin M, to scold 17.8

kīttañ-. See kī'tañ

kītča

kī'tčan, slime, saliva 84.9

kī'svač, cross-pole 68.5

-kič, there

ya'qu-kič, what of that! 49.9

Kīlu', proper name (female) 43.8

kīl. See kīl

kīlv

kīlvī'ykin A (Ch. kīlvī'rkin), to notch

kīlvī'gīčñin, notch

kī'lvī-yīpa'ña, (large) grooved hammer 43.2

kīlt

kīltī'ykin M, to tie

kī'tñit, tie, band

kīlčī'čñin, band

la'wtī-kī'lčī'čñin, head-band 17.13

kīlka

kīlka'kīl (Ch. kīlka'kīl), shell-fish 70.2

kūmat

kūma'tikin M, to be angry 24.9

kaw

ka'wakaw, bed

taka'wñekin M, to prepare the bed 28.3

kawa'ssočhin, wallet filled with fish-heads 46.2

kawič

kawiča'tikin M (Ch. keučē'erkin), to be motionless in pleasant sleep, to lie *in dolce farniente*

nīkawi'čaqin, he is lazy and sleepy 64.24

kama

kama'ña, kama'ñi (Ch. keme'ñi), dish 64.3

kamāk

ka'mak (Ch. ka'mak), (supernatural) spirit 36.6

kama'w-ña'ut, kamak woman 82.7

kaggup

kaggu'pekin A, to split in two 54.8

kañat

kaña't-ingi, drag-net (literally, curved net) (cf. Ch. ke'ñi-ku'pren, curved net)

kaña'tekin (Ch. keñi'rkin), to fish with drag-nets 44.5

karma'n (from Russian кармаиъ), pocket 78.9

kali

kali'ykin M, A (Ch. keli'rkin), to carve, to adorn, to write

kali'kal (Ch. keli'kel), carving, letter, paper

kali' (Ch. keli'), spotted, adorned 20.2

Ka'li-na'ut (proper name), Painted-Woman, 32.5

ki'wan, truly 26.9

kiplu. See kiplu

kimi'ta K, kimite P

kimi'tan K, kimi'ten P, Qar., clothes 100.11; 101.19; 102.11 (cf. Ch. ki'mitin, load)

ki'tañ, kitta'n (Ch. kita'), now, then! 14.7; 33.8

kičič

ki'čič K, ki'tkis P, ki'tkit Qar., as soon as 72.21; 100.10; 101.18; 102.9

ki'kit (= ki'kič)

kinčat

kinča'tikin Qar. (M) (Ch. kiñe'erkin), to grow jealous 96.19 (see qanñi'ykin)

kił, kił

ki'łkil, ki'łkił (Ch. kiłkił), navel 63.10

kiłis-vi'ykin, to cut the navel 63.3

kilt

ki'ltikił, bundle 27.8

keykey, key

ke'ykey (Ch. ke'rker), dress (mostly female) 76.22

-kwa. See giva

kum'

ku'm'ukum Pal., coat 90.19

kumñ

kumña'tikin M, to call out, to shout 39.2

ku'mñikum, voice 72.24

kuka

kuka'ña (Ch. kuke'ñi), kettle

kuka'-yičiu (Ch. kuke'-yirin), kettleful 43.1

kuka'kin, belonging to the kettle 78.1  
kukai'vikin K (M, A), kukei'vikin Qar., to cook 51.1; 96.21

kokai'-poi'gin (Ch. kəkai'-poi'gin), tripod for hanging up the kettle (literally, kettle-spear)

kur

ku'ritkin Pal., interrogative verb

kulipči

kulipči'nañ, plug for the vent-hole 38.1

kuł

kuła'tikin, kuła'ykin M (Ch. kuwlitku'r-kin), to roll 42.3

ko'loñ i'tala'n (Ch. kowlo'ku-wa'ln), round

kułak

kuła'k (from Russian кулак), fist 36.10

kotha

kothai'pekın M, to spoil, to pilfer

Kotha'ño, male name used in tales for Fox-Man 46.8

korowa

koro'wa (from Russian корова) (Ch. koro'walhin), cow 78.7

koło

koło'ykin A, to gnaw, to cut by gnawing 58.6

kmiñ

kmi'ñin (Ch. kmi'ñin), son child 56.8

kmiña'tikin M (Ch. kmiñe'erkin), to bear, to be delivered of a child 43.8

-kt. See klt

kle'wā (from Russian хлебъ), bread 16.2

qiyim

qiyime'en, qiyim-e'wun, impossible, not true 14.3 (cf. Ch. qarë'mên, it is not the matter; see also qaye'm)

qim

nıqı'mqın, it is hard 59.7 (see nıki'mqın)

qısv. See qasv

qayıču

qayıču'ykin A, to chop small 53.6 (see qai)



qaya'n (Ch. qa'aran), covered sledge (literally, reindeer-house; see qo'yaña, reindeer) 52.1

\*qayem (qayo'm exclamatory form)

qaye'm K, qate'mmi Les. (Ch. qarê'm) (particle of negation), I will not 96.14; 97.19

qai

qai- (Ch. qäi-), small 17.1

qaiu'iu (Ch. qäiu', qäiu'u), fawn, calf

qai'gut, indeed 84.19

qai'lm, all right 66.4

qa'inu'n Pal. (Ch. qä'inun), it seems 90.4

qa'wun, although 78.17

qapay

qa'pay (Ch. qe'per), wolverene 12.8; 58.7

qapte

qa'pten (Ch. qe'ptin), back 18.8

qamatça

qamatça'n, Adam's apple, throat 57.4

qatap

qata'p (Ch. qata'p), winter fish, fish standing in great numbers in deep still places 61.7

qatv

qa'tvikin A (Ch. qe'tvürkin), to stab, to pierce 18.10

nıqa'tvuqin (Ch. niqe'tvuqin), it is strong, successful 88.21

qatmaw

qatma'wekin M, to feel cold 38.1

qaçm

qaç'in (adv.), and meantime 14.2

qaçık

qa'çık (adv.), really, indeed 18.7 (cf. Ch. qäçi-qun-u'm, as you like it)

qas'v, qısv

qa's'wuqas, qı'svoqis (Ch. qı'rgoqır), stone-pine 21.7

qanya

qa'nyan, palate 19.2

qanga

qa'ngaqaq, fire, flame 30.8

qanga'tikin M, to burn

yikangawekin (causative), to make burn (cf. Ch. qenye'urkin M, to flame up) 57.4

qanñı

qanñıykin K (M) (Ch. kiñe'erkin), to grow jealous 96.1

qaqla

qaqla'ykin, to be choking 74.28

qage', here! 84.22

qalaıv

qalaılvın (Ch. qäle'lvın), intestines 78.23

qaleip

qalei'pekin M, nom. past gaqalei'pilin, to fall in love 44.4

qaltēññ

qalte'nñm, stopper (in the roof or in the wall of the ante-chamber) 14.8

qalñe

qalñe'-key (Ch. qalhê-qêr), combination-suit (literally, fastened-together dress) 76.5

qalhaia

qalhaia'ykin M, to cry 20.8

-qi, particle 23.7

qit

qiti'ykin M (Ch. qit'ırkin), to freeze 14.2

qit'ı-nuta'lqan (Ch. qit'ı-nute'sqān), frozen ground

qe'e (Ch. qeqe'), interjection of wonder (used by women) 82.14

qes'h

qes'hıqes (Ch. qérqıqêr), light

qes'ha'vekin M (Ch. qêrga'arkın), it makes light

niqe's'hıqen, ne's'hıqen (Ch. niqê'rä-qên), it is bright (see eçh, ešh)

quyqi

Quyqi'nn'aqu (Ch. Ku'rkıl, Ku'urkıl), Big-Raven 12.1, 2.

qut, quli

qo'lla, qo'a' (Ch. qol), other, another

qu'tti dual (Ch. qu'tti pl.), 12.7; 32.8  
plural quttu, qutçan

-qun (Ch. -qun), particle 14.8  
 qu'n-am (qun-am), even 49.1 (cf. Ch.  
 -qun-im-elo'n)

qun'

qun' (Ch. qun'), one, single one  
 qu'n-ač (Ch. qun'a'čä), one time, single  
 time 53.2

quli. See qut

quli

quli'qul (Ch. quliqu), voice, singing 48.7

qu'ila'tikin M (Ch. qulile'erkın), to  
 sing, to make noise, to shout 68.17

qu'lin (Ch. qul'nik), afterwards 60.2

qulu' Ch. qolo'), something big 29.9

qulumti'ykin (qulu-imti'ykin) M, to  
 carry something big, striking, (a club),  
 on one's shoulders 57.9; 82.8

qolo'wočü'mñin (probably qolo-wočü'm-  
 ñin), big club 29.7

qolta

qolta'lñin (Ch. qolta'lñin), thong-seal  
 skin, sole leather, sole 50.3

qo' (Ch. qo'), I do not know 49.6

qo'yñ, to this side 19.2

qoya

qoya'ña (Ch. qora'ñi), reindeer 22.4

qo'ya-nma'tekin (Ch. qa'a-nma'arkın),  
 to slaughter reindeer

qo'ya-ya'mkin (Ch. qa'ra-ra'mkin),  
 Tungus, Lamut tribe (literally, rein-  
 deer people)

qoya'a'tekin M, to herd reindeer 74.20

qo'oñ, caw! raven's cry) 48.2

qonp

qo'npü (Ch. qo'npü), altogether 13.1;  
 41.8

qonpüña'wekin A (Ch. qonpüña'urkin),  
 to end, to finish 96.12

qoqla

qoqla'tkin Qar. (M), to call, to shout  
 97.2

qoqlö

qoqlö'ykin A, to pierce  
 qoqlö'wičñin, hole 15.9

qlik (Ch. qlik), male, man 72.3

qlä'wul (Ch. qla'ul), man 17.4

gıyapča

gıyapča'ykin M (Ch. wıyopča'rkın),  
 to sing, to whistle 17.1; 72.16

gıyal

gıya'lıkin M (Ch. gre'lrkın), to vomit  
 43.4

gıyip, -yyip

gıyıp'ikin A, to keep back

yini'pikin, yini'pikin (causative), to  
 make one be kept back 41.9; 60.5

gıynik

gıynik K, gırnık Qar. (Ch. gınni'k),  
 game 61.8

Gıwıle' (proper name), Stone-Face 66.2

gıvā, -gvā, -kwā

gıvā'ikin K (M), gıvā'tkin P (Ch. uwa'r-  
 kın), to catch at 36.6; 100.12; 101.19

gıt, gın, gı

gı'ssa, gı K, gıča P (Ch. gıt, gır),  
 thou 18.7; 66.21

gıni'n (Ch. gıni'n), thy, thine

gıniw (Ch. gıniw), like thee 14.5

gıttat

gıtta'tikin M (Ch. gıtte'erkın), to feel  
 hungry 35.5; 74.15

gıtča

gıtča'lñin (Ch. gıtkal'ñin), leg 53.3

gıčñin. See čh(ı)

gıčho'l

gıcho'l (Ch. gırgo'l), above 20.1; 80.5

gın. See gıt

gınun

gınu'n, lñu'n (Ch. gınu'n), half, middle  
 43.4

gıno't-a'lo' (Ch. am-gıno't-a'lo'), mid-  
 day

gınu'n-niki'ta (Ch. gımi'n-niki'tä),  
 midnight

gıntaw

gınta'wekin M, to run (cf. Ch. gın-  
 te'urkin, to flee) 36.6; 55.2

gınk

gı'нку lıñı'ykın A, gınkıça'tıkın M, to bid welcome 64.16

gılh

gıl'hın (Ch. gıl'hın), skin  
gılhitça'n, carcass (literally, skin taken off) 49.10

güm

güm, güm'mma (Ch. güm), I (subjective intransitive) 68.13

güm-na'n (Ch. gumna'n), I (subject transitive) 12.3

gümna'n čini't (Ch. gümna'n čini't), myself

güm-ni'n (Ch. gümni'n), my, mine

güm'lañ (Ch. lümñä), again 15.1

gaimat

gaima'tekın M (Ch. [Anadyr] gaima'tır-kin), to desire 12.2; 38.4

gaimı

gaimıyo'oykın M, to be joyful 23.2  
(cf. Ch. gaimıça'urkın, to become rich)

gamğa

ga'mğa- (Ch. ge'mge-), every, each 34.9  
ga'mğa-qławul (Ch. ga'mğa-qła'ul), every man

gaṭṭa

ga'tte (Ch. ga'tti), hatchet 56.3

gačñın, ñačñın

gačñın, ñačñın (Ch. ña'rgin), outside 33.2

ñačñınen (Ch. ña'rginên), world

ga'nka, there 40.10 (cf. Ch. gā'nqan, there, quite, afar)

ganka'kılañ, a man belonging there 40.8

gala

gala'ykın M (Ch. gala'rkın), to pass by 66.12; 84.18

galñıl

ga'ñıl (Ch. ña'lhıl), in both directions, in all directions 23.1

gi. See gıt

gita

gita'ykın A (Ch. gite'rkın), to see 44.10

gep

ge'pekin M, to go upstream 61.7

gek (Ch. gık, gıč), oh! 33.3

got! off! 48.9 (see vus)

-gva. See gıva

ñıyo'x, three

ñıyo-s'ho'yu (absolute pl.) (Ch. ñıro'rgarı [absolute]), they three

ñıpa

ñıpa'ykın M (Ch. ñıpe'rkın), to land  
kukañpa'ykın (kuka-ñpaykın) M, to take the meat out of the kettle 51.3  
(cf. Ch. ere'mperkın [ere-mperkın; e'ret cooked meat])

ñıvo, -ñıvo

ñıvo'ykın M (Ch. no'orkın), to begin 33.7

ñıt

-ñıti'ykın M (Ch. -ñıtti'rkın), to get by hunting

ılv'a-ñıti'ykın, to hunt wild reindeer

qata'p-ñıti'ykın, to catch winter fish 61.7; 70.10

ñıta

ñıta'ykın M (Ch. ñıta'rkın), to go and fetch something

notantay'kın M (Ch. notanta'rkın), to go and fetch something from the open country, such as berries, roots, and such like 86.8

yaxñıta'ykın M (Ch. rañıta'rkın), for what do you come

ñıtat

ñıta'tıkın M (Ch. ñıte'erkın), to break off, to detach

imtilñta'tıkın M, the strap breaks off, the strap is snapped (in two) 66.8

ñıto

ñıto'ykın M (Ch. ñıto'rkın), to go out 12.5

ñitołñ

ñitołñin (Ch. gitołhin), flank, side of meat 66.9, 16

ñinvo'q, a number of 13.5

ñay

ñayañ, second time 64.5

ñayey, two 74.11

ñayañ, again, the second time 64.5, 17

ñeyas'hei'ti K (allative), nečishei'ti (allative) P, ñiterge'ta (subjective)

Qar. (Ch. ñirerge'ri [absolute]), they two 101.1, 25; 102.16

ña'yen, ña'nyen, that one

ñai

ñai'ñai (Ch. ñe'gni), mountain 42.2

ñaw

-ñaw- (Ch. -ñew-), woman, female (only in composition)

í'npí-ñaw (Ch. í'npí-ñew), old woman

tu'la-ñaw (Ch. tu'li-ñew), female thief

ñaw-a'kak (Ch. ñe'ekik), daughter (literally, female son) 12.3

ñaw-a'tta'n (Ch. ñeu'ttin), she-dog

ña'wan (Ch. ñe'wän), wife

ña'w-i-tqat (Ch. ñe'us'qät), woman 21.4

ñaw-i-nyu'ykin (Ch. ñeund-u'rkín), to woo, to ask for a wife (literally, thou herdest [the reindeer-herd] for a wife) 12.1

ya-ñawt-i-ña't-i-kin (Ch. rañawtña'arkín), thou makest him to have the wife 13.3

ñaw-yiła'łñi-to'mgin (Ch. ñawgêłhri-te'mgin), female cousin 82.16

ña'čñim. See gačñim

ñan

ña'nako (Ch. ñe'n'ku), there 70.8

ña'nakañqo, from there 42.3

ñe'nako, there 19.10; 74.20 (see ña'nako)

ña'nyen, that one 13.3; ñanyat, ña'n-yaqit (*dual*), ñanyau, ña'nyeu (*pl.*)

74.9, 10

ñanka'ken (Ch. en'ke'kin), that be-  
longing here 70.22

ñalqiw

ñalqiwekin M (Ch. ñelqi'urkin), to sit down upon a sledge (mostly astride) 52.1

ñiyaq

ñiyaq (Ch. ñi'räq), two

ñiye'ča (Ch. ñirä'ča), two times, twice

ñiyeqi'wikin M (Ch. ñireqäurkin), numeral verb

ñi'yuq, the deuce! (combined with verbs) 55.8

ñinvit

ñinvit, ñenve'thičñim, evil spirit 38.3

ñilñ

ñilñin (Ch. ñi'łhin), thong 38.6; 40.5

ñe'kel, ñeykił

ñekeła'tekin, ñeykiła'tekin M (Ch. ñir-kıla'arkín), to feel shame, to feel fright 46.6; 82.6

ñelv

ñe'ıa (Ch. ñe'lvül), herd 21.8

ñunin-

ñu'nin- (Ch. ñu'nqin), that one (apart from the speaker) 34.7

ño

ñoa'ykin M (Ch. ño'rkín), to lack something, to be suffering 33.7

ñoiñ

ñoiñim P, K (Ch. ñoi'ñin), pelvis, buttocks, tail 92.17

ñvil. See nuwil

-ñvo. See ñivo

ñl

ñi'łñił (Ch. ñi'łhıl), smoke

ga'ñlilēn (Ch. ga'ñlilēn), smoky

ñiła'tekin (Ch. ñiła'arkín), to be smoky, to feel smoky 38.1

ñiłoye'ykin (ñil-oye'ykin) M, to make a smouldering fire with plenty of smoke 74.3

ñiłñiłqa'wikin M (Ch. ñiłhıla'arkín), to be full of smoke 74.4

li

li'li (Ch. li'glig), egg 74.10



lili

lele'lñin (Ch. lele'lhin), mitten 22.2

liła

lela'lñin (Ch. lêla'lhin), liła't (*dual*)  
(Ch. lile't *pl.*), eye

gaɹa'lin, with eyes 24.2

lela'shin (Ch. lêla'rgin), eyelash 32.10

lela'pekin M (Ch. lile'purkin), to look  
upon 13.8yiciča'tikin A (Ch. ričiče'erkin), to  
inspect 33.10

luta

luta'ykin M, to pass water 66.6

lipyui

lipyui', hood 70.5

lümñeṇa

lümñena'ykin A (Ch. lümñena'rkin),  
to follow 17.6lig'mmen Les. (Ch. lü'mñä), again 97.12  
(cf. güm|añ)

lir'gıqar, still the less 49.1

lir'gan (Ch. li'en), even as, as soon as 44.3

liñat

liña'thisñin P, liña'thitñin K, parting  
of the hairtaññathisñi'ñekin M, to arrange the  
parting of the hair 92.19

-la. See tıla

lawt

la'ut (Ch. le'ut), head 17.13

lawti-ki'lëričñin, head-band 17.13

lawti'lñin (Ch. leuti'lhin), halter 72.1

lawtime'ykin M, to shake one's head 25.6

lawtintı'ykin K (M), lewtintitkin P,  
to wring the neck 46.8, 26

laqlañ

la'qlañ (Ch. le'e'le, lâ'e'leñ), winter

laqlaño'ykin M (Ch. lâ'e'lenru'rkin),  
winter is coming 72.5

lā°. See lō°

lā°o. See lō°

laxt

la'xtekin M, nom. past galla'xtilin, to  
come back 88.11

laļu

laļolñin (Ch. lalo'lhin), whiskers,  
mustache 24.2

lō°, lā°

lō°ykin A (Ch. lu°rkin), nom. past  
gaļā°wlin, gača°awlin to find, to see

51.9

lō°lqal (Ch. lu°lqāl), face 53.5

lō°, lā°o

lō°lon, lō°olon (Ch. lolo'lhin), (wo-  
man's) breastlō°o-lpine't, women's hearts fastened  
together 68.16

lō°wekin M (Ch. lo'urkin), to suck

lō'lō (Ch. lo'lo), penis 82.6

-lpinit, -lpinit

pini'tikin, pini'tikin M (Ch. pini'irkin),  
to tie (boot-strings)alpini'tča (Ch. elpini'tkā), not tied  
up (when speaking of boot-strings  
or any other lacings of such kind)  
60.1

-lpirt

pirte'tkin Pal. (A), to wring out  
90.19

ly

lir'vitkin P, lve'kin K (A), nom. past  
ga'viļen P, K, to vanquish, to be  
superior to 92.20

lqain

qaina'wikin A (Ch. qaine'urkin), to  
shoot at 33.1(l)qat (the whole stem is weak, but *a* is  
short and neutral)qati'kin M (Ch. qati'rkin), to go away  
13.5Ch. qati'rkin, thou goest away, thou  
departest 13.5

lñ

lñi'ykin A (Ch. li'ñirkin), nom. past  
ga'lñilin (Ch. ge'lñilin), to do some  
action (auxiliary)

a'нку lñi'ykin A, to refuse 64.16

lñi = lir'gi (see lh) 88.21

- lh  
 l'gr- (Ch. li'i-), known (used only in compounds)  
 lgr yitč'rykm A (Ch. li'i l'ñirkm), to have in mind 36.7
- lhi  
 lhi- (Ch. lii-, lhi-), genuine, numerous, strong, quite  
 ni-lhi-nimai'enqin (Ch. ni-lhi-nime'i'in-qin), a quite big one  
 ne-lhe-pito'nqen, he is quite rich 22.10  
 -llaiv. See tllaiv
- llaaxtat. See yllaaxtat  
 -li. See tli'rykm
- riyat  
 riyā'-vil Pal., return payment 90.22  
 riyā'titkin Pal. (M), to thank 90.21
- rkr  
 r'krin Pal., yike'nin K (Ch. yiki'rgin), mouth 90.12
- rir  
 riri'ne Pal., white whale 90.6 (see yiyi'na)

## Suffixes.

- i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 20.4, 6. See -i
- i ([i]g), locative of nouns and verbal stems 74.10. See (i)k
- iy- (Ch. -irg-), they (3d per. pl.); the family of, the house of 19.9; 38.9
- (i)mt-, a personified animal or inanimate object 44.6; 46.7  
 Valvi'mti'a<sup>n</sup>, Raven-Man 12.1
- (i)t, -ti (Ch. -[i]t, -ti, *pl.*), dual absolute form 17.1; 80.10
- (i)n, -(E)n, -(a)n (Ch. -[i]n, -[E], -[ā]n), absolute form 15.4; 39.1; 48.8
- (i)n, personal noun
- (i)na(ñ) (Ch. -[i](na), allative of personal nouns in -(i)n
- (i)nak (Ch. [i]na), subjective and possessive form of personal nouns in -(i)n 12.7; 15.11; 16.4
- (i)na-k (Ch. -inā), subjective; possessive of personal nouns in -(i)n 24.2, 10; 25.2
- (i)nu, plural absolute form of personal nouns in -(i)n 33.3; 43.7. See -(i)n
- in-u, -in-u, plural of proper names 24.7; 45.1
- (i)nti (Ch. -[i]nti *pl.*), dual absolute form of personal nouns in -(i)n 12.1; 19.5
- (i)k, -kī (Ch. -[i]k, -kī, -qī), locative and possessive 18.9; 19.4, 9; 21.7; 25.2; 32.1, 2; 38.4; 80.10, 13
- (i)k, -ka (Ch. -[i]k), supine (locative form of the verbal stem) 17.1, 2; 74.8
- (i)k (Ch. -gāk), intransitive subject; 1st per. sing. past; exhortative, conjunctive 18.6
- iñ, indefinite form of the adjective (in Ch. only in composition: ta'ñum-valin, Kor. te'ñiñ-va-lin, the better one) 82.4
- a. See ga—a
- a, -ta (Ch. -e, -ä, -tä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
- a, -ta (Ch. -ä, -tä), modal (instrumental of verb stem) 21.3; nominalizing indefinite form (used chiefly as imperative) 32.1
- aw (Ch. -eu). See y(i)-
- au, plural absolute 12.7; 28.5. See u
- au K, -eu P, intransitive 3d per. pl. nominalizing form, also plural adjectival 30.1; 44.2; 94.1
- ač, adverb of time, place, manner 18.10; 27.4, 5; 70.4, 14
- an (Ch. -än) 36.8. See -gan (Ch. -gän)
- (a)n. See -(i)n

- (a)k (Ch. -[ɪ]k), supine (possessive of verbal stem) 58.1
- yí'čín (Ch. yí'rin), full, contents of 43.1
- yu- (Ch. -ru-), increased action; also seasons, parts of time 13.1; 72.5
- yon, destined for (future passive participle). (Cf. Ch. -yo, general passive participle)
- yk-, (-ik-) (Ch. -rk-), present, all persons 12.1, 2, 6, 8
- yk-i. See -i
- yk-e. See -e
- yñ- (Ch. -yñ-), augmentative 72.12. (*Rare*)
- ĩ (Ch. -ĩ), exclamatory form of noun 28.9; 88.1
- ĩ (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
- ĩ (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
- ĩvi- (Ch. -iví-, -íwu-), increase of action 44.7
- ĩti, -eti (Ch. ġti, -êti, -wti), allative 20.1; 35.6; 36.3; 43.3
- i, intransitive subject, 3d per. dual (present -yk-i, past -(g)ĩ, future -ñ-i) 57.9; 82.17; 100.2
- i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 18.5; 26.2; 35.1: also transitive object 1st per. sing., various tenses 25.1. See -gi
- in (Ch. -in), adjectival, material, and possessive 24.10; 25.3; 46.2; 53.3; 64.2; 78.1
- in- (Ch. -in-), demonstrative and interrogative pronouns, compound form 34.5.7
- in (-in), dual -inat (-inat), pl. -inau (-inau) (Ch. -in, pl. -inet), transitive object, 3d per. (with the subject 3d per. sing.), present, past, exhortative, future, conjunctive 18.8; 19.2; 46.4; 94.2
- inañ (Ch. -ineñ), instrument, means of 37.9; 38.1: verbal noun, abstract action 30.7
- in-u, *n.* See -in-u
- ik- (-yk-) (Ch. -rk-), present all persons (sing. dual) 57.9
- i—gi (Ch. -i—gít), 2d per. sing. nominalizing form of verb, and conjugated form of noun 60.2; 82.8
- i—güm (Ch. -i-um), 1st per. sing. nominalizing form of verb, and conjugated form of noun 17.7; 30.1; 47.5; 60.5
- (E)n. See -(i)n
- e, intransitive, 3d per. pl. (*present* -la—yk-e, *past* -la—(g)e, *future* -la—ñ-e) 12.6; 80.11; 82.1
- e'pu (Ch. -ǃpu, -ǃpü, -ǃǃpü), ablative, only in Kor. II
- wi. See -wgi
- wgi, vvi, Wi, plural after final vowel 22.4; 25.4; 42.7; 50.7; 66.18
- u, plural absolute form after final consonants 28.5; 44.2, 3
- u (Ch. -u), designed for (post-position, both verbal and nominal) 15.10; 20.2; 38.1; 101.6
- u- (Ch. -u-), to eat something 30.2; 46.10
- pil K, P, -pi Pal. (Ch. -pil), diminutive 23.7, 8; 78.7
- piliñ, pila'qu, diminutive, mostly of endearing sense 17.2; 22.7; 74.8
- vvi, *n.* See -wgi
- mık (Ch. -mık), 1st per. dual pl.; intransitive subject; past exhortative; future conjunctive; transitive object; all tenses 26.7; 29.9; 64.16
- ma K, P. See a'wun—ma, ga—ma

- mu'yi *dual*, -mu'yu *pl.* (Ch. -mu'ri *pl.*), verbal suffix; 2d per. dual and plural; intransitive subject, nominalizing past and present; transitive object, nominalizing past and present 29.6
- t Les. (abbreviation of -ta), instrumental 97.5
- tik (Ch. -tik), 2d per. dual and plural; intransitive subject, transitive object 13.2; 27.1
- ta. See ga—a
- ta, -a (Ch. -tā, -e, -ā), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
- ta, -a (Ch. -tā, -ā). See -a, -ta
- ti. See -(i)t
- tul (Ch. -tul), piece of, part of 92.11
- tvat- (Ch. -tvēt-), causative of "to acquire some quality" 13.2
- tvi- (Ch. -tvi-), to acquire some quality 13.2
- tč(in) (Ch. -tk[in]), point of (absolute form) 57.1
- tčīn, numeral iterative 54.5. See -če
- tča (Ch. -tki), transitive subject; 2d per. dual and plural of various tenses 23.4, 7, 8
- tča (in negative stems ending in *t* with the suffix -ka; change -tka to tča) 13.1
- tču K, -tku- P, Les. (Ch. -tku-), increased action, long duration 13.6; 96.1; 97.18; 101.11
- tčūtču. See čuču
- tk- P, Pal., present, all persons 90.15; 92.19. See -yk-
- tku- P, Les. See -tču K
- s P, intransitive subject, 3d per. dual and plural 101.18. See -ī v.
- ssa<sup>n</sup>, passive participle 96.6. See -la<sup>n</sup>
- s'h- (Ch. -rg-), 3d per. (personal pronoun) sing. and pl.; possessive form of personal nouns 28.7
- s'qiw- (Ch. -s'qiu-), unity of action 64.25. See -lqiw-
- č, -ča, K. See -če P
- čiku (Ch. -čiku), within (post-position) 16.10
- čikoŋtiñ (Ch. -čiko'wŋti), into 15.2
- ča<sup>n</sup> (Ch. če<sup>n</sup>, -čīn), adjectival, mostly comparative 30.7
- ča<sup>n</sup>, verbal noun 76.2, 19
- če P; -ča, -č, K (Ch. -če), numeral iterative, adverbial iterative 53.2; 92.19
- ču-, 27.7. See -tču-
- čuču, tčūtču, great increase of action 59.7
- čh-, 28.7. See -s'h-
- čñ(in) (Ch. -čh[in]), emphatic form or definite form 15.8; 17.2
- n (abbreviation of -gan), *dual* -nat, *pl.* -nau (Ch. -n [abbreviation of -gin]), transitive object, 3d per. past exhortative, conjunctive 18.2
- n(i)- P. See y(i)-
- n(i)-. See y(i)-
- nau. See -n
- nat. See -n
- nan (Ch. -nan), personal pronoun, subjective 17.5
- nu (Ch. -nu), designed for (after final vowel), 86.9, 11
- nv- (Ch. -nv-), verbal noun, abstract action 31.3
- nki. See -ñki
- nko. See -ñqo
- n'aqu (Ch. -yñ), augmentative 12.2
- k, locative, subjective
- k (Ch. -k), intransitive subject, 1st per. sing., past exhortative, conjunctive 16.8
- ki. See -(i)k



- kñ, allative form of personal nouns and pronouns 29.2; 74.22
- kŷ-laʷn, -kŷ-lin. See a—kē-lin
- kē-lin, -kŷ-lin, -kŷ-laʷn. See a—kē-lin
- ka (Ch. -kā). See a-ka (Ch. e-kā)
- ka (Ch. -ki), supine 40.2. See (-i)k
- ki. See a-ki
- kin (Ch. -kin), pertaining to (adjectival) 60.4; 66.11; 70.22; 76.17
- qače. See -qal
- qal, -qače (Ch. -qal, -qač, -qača), by the side of, close to
- meñqañqače, from what side, wherefore 16.1
- ñanikañqalaŷtiñ, to his side 100.8
- qin. See n—qin
- qinau. See n—qin
- qinat. See n—qin
- qu, nominalizing present, all persons 18.10
- g, locative, subjective 19.3. See -k
- gitiñ(in). See -geñ(in)
- gičñ(in). See -geñ(in)
- gin, *dual* -ginat, *pl.* -giñau (Ch. -gin, *pl.* -ginet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
- gan (Ch. -gān), transitive object, 3d per. sing. past exhortative, conjunctive 20.7
- gi (Ch. -gi), intransitive subject, 2d and 3d per. sing.; transitive object, 1st per. sing.; various tenses 22.1; 27.3; 47.9; 84.25; 90.21
- gi (Ch. -gi, -git), intransitive subject, transitive object, 2d per. sing., various tenses 16.7; 21.4; 84.24, 27
- (g)i. See -i
- gi. See -i—gi
- gis P, intransitive subject, transitive object, 2d per. sing., various tenses 101.12. See -gi
- giñiw (Ch. -giñiw), a group of, a number of 70.10
- ginki, -giñki, to the foot of 21.7 (cf. utti'gi[ñ], the foot of a tree)
- giñka, under 13.6 (cf. Ch. -gi[ñ], the base or foot of something)
- giñko, -giñko, from the bottom of 53.3 (cf. etti'gē'ngüpu, from the foot of the tree)
- (g)e. See -e
- geñ(in), -gitñ(in), -gičñ(in) (Ch. -gig[ñ]), verbal noun, abstract 18.1; 20.9; 47.2
- viʷyageñin (Ch. vē'irgin), death
- geñeti, to the bottom of 40.9; 41.5
- gum. See -i-gum
- ñ. See t(a)—ñ
- ñ-. See ya—ñ-, ya—ñ-
- ñi. See -ña
- ñivo-. See -ñvo-
- ñin, *dual* -ñinat, *pl.* -ñinau (Ch. -ñin, *pl.* -ñinet), transitive object, 3d per. future 27.1; 39.10
- ñinau, *pl.* of -ñin, *q. v.*
- ñinat, *dual* of -ñin, *q. v.*
- ña, -ñi (Ch. -ñi), absolute form 22.4; 28.6; 43.2; 64.3
- ñat (Ch. -ñet). See y(i)-
- ñ-i. See -i
- ñit (Ch. -ñit), duration, space of time, season 31.10
- alañit (Ch. ele'ñit), summer season
- ñ-e. See -e
- ñvo-, -ñivo- (Ch. -ñño-), inchoative (cf. ñivo'ykin, to begin) 38.1; 39.3
- ñki, -nki, adverbial demonstrative and interrogative 25.6; 26.3
- ñqo, -nko, ablative (cf. Ch. -nqo, only in adverbs) 33.4, 7; 53.3
- li Qar. See -la-, -lin, -linau, Kamen. 96.16, 18, 20
- lin (Ch. -lin), adjectival (only in compounds) 82.13

- la- plural of verb, all tenses and persons 12.6; 16.9; 22.5; 23.4  
 -la-yk-e. See -e  
 -la-(g)e. See -e  
 -la-ñ-e. See -e  
 -lat- (Ch. -let-), increased action, long duration, frequentative of action 18.1; 53.1  
 -la<sup>en</sup> (Ch. -lın, -le<sup>en</sup>), adjectival 44.3, 4, 10; 45.3; present participle 52.5; 57.9; used for, destined for 50.1  
 -lin. See ga—lin  
 -linau. See ga—lin  
 -linat. See ga—lin  
 -lk- Qar., present, all persons 95.16. See -yk-  
 -lkıı, 3d per. plural, present and past (nominalizing) 96.16, 18  
 -lkaı P. See lqaı K  
 -lqı Pal., nominalizing past 90.1, 10, 11  
 -lq(an) (Ch. lq[än]), place abundant with mimlir'lqan (Ch. mimlir'lqän), place abundant with water, swampy ground  
 -lq(an) (Ch. -s'q[än]), top of ña'nkalqan, the top of the 78.15  
 -lqaı K, lkaı P (Ch. -lqäl), designed for lo<sup>en</sup>lqaı (Ch. lu<sup>en</sup>lqäl), face (designed for being seen) 53.5; 96.19  
 -lqiw- 57.7. See -s'qiw-

## Prefixes.

- ina'n-, superlative  
 a'wun—ma K, e'wun—ma P, comitative 100.14. See ga—ma  
 a—ka (Ch. e—kă), negative, verbal and nominal 13.1; 51.7; 80.12  
 a—ki (Ch. e—ki), negative (used as a noun) 24.8  
 a—kē-lin, a—kī-lin, a—kī-la<sup>en</sup>, negative, verbal and nominal 70.24; 74.26; 76.21  
 a<sup>en</sup>- (Ch. ā<sup>en</sup>-), transitive subject, 3d per. dual pl. exhortative 38.4  
 y(i)- P (Ch. r[ı]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5: causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)  
 y(i) —aw (Ch. r[ı] —eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)  
 y(i) —ñat (Ch. r[ı] —ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)  
 ya- See sa-  
 ya—ñ- (Ch. re—ñ-), future 12.3; 13.3; 30.2, 5; 33.1; 38.5; 60.5  
 ya—ñ- (Ch. re—ñ-), optative 44.8; 64.15  
 ina- (Ch. ine-), pronominal, transitive (thou, he, you — me) 33.1; 41.5; 88.9: transforms the transitive into intransitive 49.4  
 m(i)- (Ch. m[ı]-), 1st per. sing. exhortative 13.5; 29.7; 56.1  
 mit- (Ch. mit-), 1st per. dual pl., present, past 16.9; 21.4  
 missa- (Ch. mirre-), cf. min-sa (Ch. min-re) 16.9; 40.8 (sa = ya, prefix of future)  
 min- (Ch. min-), 1st per. dual pl. exhortative future 22.5; 33.6  
 t- (Ch. t-), 1st per. sing. 12.3; 16.2  
 t(a)—ñ (Ch. t[e]—ñ), to make, to create, to construct (ta probably abbreviated from taik TO MAKE)  
 gaui'veñlinau (ga-t-uive-linau), they constructed a raised platform 13.4; 50.6; 55.4  
 sa- (=ya-), prefix of future 16.9; 40.8  
 ni—qin, dual ni—qinat, pl. ni—qinau (Ch. ni—qin, pl. ni—qinet), adjectival quality 64.24; 88.3; 90.7: verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

ni—qinau, *pl.* of ni—qin, *q. v.*  
 ni—qinat, *dual* of ni—qin, *q. v.*  
 na- (Ch. ne-), transitive subject, 3d per.  
*pl.*, present, past, future 22.7; 40.3, 5;  
 64.17; 78.17  
 nina- (Ch. nine-), nominalizing present,  
 transitive subject 46.10; 60.6, 8, 9  
 qa-, q(i)- (Ch. qā-, q-), exhortative, 2d  
 per., all numbers 13.2; 21.10  
 ga—a, ga—ta P (Ch. ge—ā, ge—tā),  
 comitative 37.3, 7; nominalizing past,

indefinite form (used chiefly as im-  
 perative) 30.3; 31.8; 35.6  
 ga—ma (Ch. ga—ma), comitative 100.13  
 ga—lin (Ch. ge—lin), possession 24.2, 3;  
 50.2  
 ga—lin, *dual* ga—linat, *pl.* ga—linau  
 (Ch. ge—linet), nominalizing past,  
 3d per.; intransitive subject; transi-  
 tive object; adjectival absolute form  
 13.2; 14.3; 15.1  
 ga—linau, *pl.* of ga—lin, *q. v.*  
 ga—linat, *dual* of ga—lin, *q. v.*

### ENGLISH—KORYAK STEMS.

above, gričho'l  
 actual, real, ipa  
 actually, yep  
 Adam's apple, qamatča  
 adorn, to, kali  
 afraid, to be, aqa  
 afraid, to feel (before some supernatural  
 being), yingumg  
 after that, ora'wucak  
 afterwards, yawal, va<sup>8</sup>yuk, quli (?), (some  
 time) ti'ta  
 again, i'nnik, gū'mlañ, ñay, ligi'mmen  
 ah, ann  
 all, am, im  
 all right, a'nau, awwa', atau'-qun, mal,  
 qai'lim  
 almost, kīmak  
 alms, aiv  
 also, a'kyel, op, ne'm<sup>8</sup>ek  
 although, qa'wun  
 altogether, qonp  
 and so, a'naqun  
 angry, anñen, kūmat  
 annoy, to, vitkit  
 another, a'lva, va'sqiñ, qut  
 antler, yinn  
 anus, va'lel  
 appear, to, iwini, inini, peye  
 apply, to, pčep

armpits, čičhi  
 arrow, maqmi  
 as long as, aia'nač  
 as soon as, kičič, li'gan  
 ask for, to, wañla  
 asunder, yanya, manā  
 at least, ayi'kvan  
 attack, to, peny  
 aversion, to feel, paivak  
 aware of, to be, va'om  
 awful, awfully, añaika  
 awkward, awkwardly, alait  
 axe, a<sup>8</sup>al

bachelor, yanya  
 back, qapte  
 back, on one's, wu'ssiñ  
 backbone of fish, a<sup>8</sup>m  
 bad, aqa  
 bag, agim, (small) čaiučh  
 bald-headed, im  
 band, kilt  
 bandolier, vaxgıl  
 bar, to, yip  
 be, to, it, (auxiliary) -tva  
 become, to, nal  
 bed, kaw  
 begin, to, ñivo  
 behind, yawal

- being, -tva  
 berries of *Rubus Arcticus*, payitt; of  
*Rubus chamæmosus*, yittit (see *cloud-  
berry*)  
 better, mal  
 between themselves, es'he'lvĩñ (see  
 es'h = ačh, they)  
 big, main, qulu'  
 Big-Raven, quyqiy  
 bird, little, pĩčiq  
 birth, to give, kmiñ (see *bring forth*)  
 birth-feast, to arrange, takno'nekin  
 bite, to, -ygu  
 blame, to, ayiw  
 blockhouse, uiv  
 blood, mul  
 blubber, mitqa  
 blubber bag, float, pug  
 boast, to, taitničat  
 body, uwi'k  
 boil, to, pug  
 boiled water, apa  
 bone, attam  
 boot, atv, plak  
 boot-string, plak  
 boots, to put on or take off, plak  
 brandy, miml  
 bread, kl'e'wā (from Russian)  
 break, to, čim  
 break off, to, ñitat  
 break open, to, yičimaw  
 breast, woman's, lōs  
 breath, -wyr  
 bring, to, yat  
 bring forth children, to, -yito (see *birth,  
to give*)  
 bring in, to, yatv  
 bright, ečh, qes'h  
 broth, apa, ipa  
 brother, yičamyi  
 bubble, čilila  
 bubble, to, pug  
 bumblebee, yuqu  
 bundle, kil't
- burn, to, qanga  
 bury, to, ulwu  
 bustle, to, vetat  
 busy one's self, to, vetat  
 but, a'wun, yaq  
 buttocks, ñoĩñ  
 cache, ulwu  
 calf, qai  
 calico, maniy  
 call, to, aiñaw, qoqla  
 call out, to, kumñ  
 cap, pa'nqa  
 carcass, gĩlh  
 care, do not, am  
 caribou, elv  
 carry, to, imti  
 carry away, to, yilaxtat  
 carry out, to, tinalat  
 carrying-strap, imti  
 carve, to, kali  
 catch at something, to, alhal, giva  
 catch fish with small round net, to, čelp  
 catch winter fish, to, ñit  
 cave, agiñ  
 caw! (raven's cry), qo'oñ  
 cease, to, ankaw  
 chamber-vessel, ača  
 charm, small wooden, iklañ  
 cheek, cheek-bone, alp  
 cheer up, to, anya  
 chew, to, yaļu  
 choking, to be, qaqla  
 chop fine, to, qayiču  
 chop off, to, upti  
 clatter, wus'his'h  
 cleft, čim  
 cliff, enm  
 close by, čeim  
 close to (*adv.*), eñyei'ña  
 cloth, maniy  
 clothes, kimi'ta  
 clothing, tañataw  
 cloud-berry (*Rubus chamæmosus*), yittit



- club, big, qulu'  
 coal, wülk  
 coast, down the, ąttą<sup>8</sup>yol  
 coat, kum'  
 coccyx, čitča  
 cold, to be, iskuła'tikın  
 cold, to feel, qatmaq  
 collar-string, (l)inn (under inn)  
 comb, pi'pip  
 combination-suit, qalñę  
 come, to, tıla  
 come back, to, laxt  
 come home, to, ya  
 come out, to, iwini  
 common sense, ąnñen  
 compassion, ya'ivač  
 consent, I, i'nmi-qu'nüm  
 consume, to, yu (nu)  
 contemporary, yışi  
 contents, yiss  
 cook, ąpa, kuka  
 cormorant, ivvalu  
 corner (of a bag, of a shed), veło  
 cough, to, tayyeñ  
 count, to, yılh  
 country, nuta  
 cousin, yełh  
 cousin, female, ñaw  
 cover all around, to, aimak  
 coverlet, iniyi  
 cow, koroqwa (from Russian)  
 crack, withiñ  
 create, to, taik  
 cross-beam, ulqa't  
 cross-pole, ki'svač, (between sleeping-places) čot  
 crucifix worn on neck, -(l)i<sup>8</sup>nn (under i<sup>8</sup>nn)  
 cry, to, qalhqia  
 cud, yału  
 cut, to, čvi  
 cut into bands, to, šv  
 cut navel, to, kił  
 daddy, tąta  
 dance the ritual dance, to, mıla  
 dark, wus'q  
 darkness, wus'q, vulq  
 daughter, ñaw  
 dawn, to, ečh  
 dawn, ečh, vąnt  
 daylight, ą<sup>8</sup>lo  
 death, vi<sup>8</sup>ya  
 deceive, to, tayiñtinuñ  
 define, to, yiyiw  
 deny, to, ankaw  
 descend, to, takyat  
 desire, to, tayyañ, ąaimat  
 destroy, to, (-t)ku  
 detach, to, akmitkat, ñıtat  
 deuce, the, ñi'yuk  
 diaper, mač  
 diaper-string, mač  
 diarrhoea, to have, połla  
 die, to, vi<sup>8</sup>ya  
 difficulty, with great, mał  
 dig, to, ulwu  
 directions, in both or all, ąalñıl  
 directions, to different, maņa  
 directly, straight on, tanařaw  
 dirty, to grow, to soil itself, aqačñ  
 dish, kama  
 distance, far off, eę  
 divination, divining-stone, an'a  
 do something, to, yıt, (auxiliary) lñ  
 dog, a<sup>8</sup>tt  
 dog, female, ñaw  
 dog-shed, a<sup>8</sup>tta'yan  
 door, tıl  
 down river, ąttą<sup>8</sup>yol  
 drag-net, kañat  
 draught-hole, to cover side, čink  
 dress, iss  
 dress (mostly female), keykey  
 dress one's self, to, tañatařaw  
 dried meat, pa  
 drink, to, iwgiči  
 drive in, to, yp

driving, yaqañ  
 drum, ya'yay  
 drum, to beat the, iłutču  
 dry, to, pa  
 drying-pole, tamkał

each, ganga  
 early, i'na<sup>s</sup>  
 eat, to, awyi, yu(nu), ču  
 eat cooked fish, to, a<sup>s</sup>s  
 egg, li  
 eh, če  
 elated, to feel, añnmiłat  
 emperor, tiyk  
 end, a'ččič, op, tənnav  
 end, to, qonp  
 enough, in'ač  
 enter, to (mostly the sleeping-house),  
 yałq

enter, to, talqiw  
 Envious-One, paivak  
 envy, to feel, paivak  
 envy, to, akin  
 ermine, imča  
 even, -qun  
 even as, li'gan  
 evening, vulq  
 every, every man, ganga  
 every time, all the time, am  
 every time again, kyt  
 everywhere, e'wlañ  
 evil spirit, ñinvił  
 excited, to grow, thipaw  
 exclusive, am  
 excrement, excrement-net, a<sup>s</sup>l  
 extinguished, to be, vañe  
 extra, payoç  
 eye, eyelash, lila

face, lō<sup>s</sup>  
 fall down, to, ayat, inñat, pitk, pis'q  
 family, yiss  
 far, yawą, eç  
 fastened, to be, ap

fat, ač, ača  
 father, eł, appa  
 father-in-law, mața  
 fawn, qai  
 feed, to, awyi  
 feed the fire (with sacrifice), to, inaıvat  
 female, ñaw  
 fence, wooden, uiv  
 fetch, to, yat, -(y)et (under et)  
 fetch, to go and, ñita  
 fetch water, to, aim  
 fill, to, yiss  
 find, to, lō<sup>s</sup>  
 finger, yilħ  
 finish, to, plitču, tənnav, qonp  
 finished, it is, op  
 fire, miłħ, qanga  
 fire, to make, uyi  
 firelock, miłħ  
 first, at, yanot  
 fish, enn  
 fish, cooked, a<sup>s</sup>s  
 fish, dried (chiefly dog-salmon), taiñat  
 fish, winter, qatap  
 fish, winter, to catch, ñit  
 fish with drag-nets, to, kañat  
 fish-tail, awulpel  
 fist, kułak  
 fit, to, yipat  
 fit in, to, pčep  
 flame, qanga  
 flank, side of meat, ñitołñ  
 flipper, a<sup>s</sup>pa  
 float, pug  
 flood, to; to cover something with water,  
 ta  
 fly, to, yiña  
 fly-eggs, aikip  
 follow (the river, the road), to, (-li)  
 follow, to, lımñaną, yawal  
 follow (some road) in full length, to, -yya  
 food, taiñat, pilħ  
 foot, to go on, vaičit  
 force one's self on, to, ewgupat

fore, front, yaŋot  
 forefinger, veļ  
 foreigner, tumk  
 foreleg, yaŋot  
 forget, to, yithewat  
 fork, vi'lka (from Russian)  
 fork, forked twig, oļņaq  
 former, pa'nin  
 fox, yayol, taťol  
 Fox-Man (used in tales), kotħa  
 freeze, to, aŋnim, qit  
 frequently, va'cañ  
 friend, tumg  
 fright, to feel, ñe'keļ  
 frightened, to become, čeñ'ačet  
 fringe, fringed, a<sup>st</sup>tt  
 from this time on, am, a'mlĩñ-van  
 front side, to the, yaĩna  
 Frost-Man, aŋnim  
 frozen ground, qit  
 future time, of, pañ'ta

game, giynik  
 gather together, to, umaka  
 genuine, taqiñ, lhi  
 get, to, -(y)et (under et).  
 get by hunting, to, ñit  
 get out, to, -yitq  
 girl, O! O woman! illa'  
 give, to, yil  
 glove, yilħ  
 glue, in  
 gnash (one's teeth), to, yipitčav  
 gnaw, to, čičhu, koļo  
 go and fetch, to, ñita  
 go away, to, (l)qat  
 go out, to, ñitq  
 go out of house, to, ya-nto'-ykin  
 go through, to, veťho  
 God, añañ, -tva  
 good, tañ, mal  
 grandfather, appa  
 grandmother, an'a  
 grass, vi<sup>g</sup>yai

grooved (hammer), kılv  
 grope in the dark, to, tayiliñ  
 guest, to come as, yamkiči  
 gull, yaqyāq  
 gums, yinnim

habitation, summer, ala  
 hair, čh(i)  
 hairless, im  
 Hairless-One, čh(i)  
 half, čvi, giun  
 halloo! aňe', wayo'  
 halloo, friend! mai, amei'  
 halter, lawt  
 hammer, iron, taļa  
 hammer (chiefly of stone), yipañ  
 hammer, grooved, kılv  
 hand, ming  
 handle, yekui  
 hang upon, to, yopat  
 happens, so it, če'meč-e'en  
 hard, kim, qim

hardly, mal  
 harm, to, tawitkiñi'ykin  
 hastily, avi'ut  
 hatchet, gaťa  
 hate, to, aqann'  
 haul, to, a<sup>g</sup>ya, yiña  
 havoc, to make, tawitkiñi'ykin  
 he, his, that one, en  
 head, lawt  
 head-band, kılť, lawt  
 hear, to, yit, vaļom  
 hearth-stones, paļavg  
 hearts, women's, fastened together, lo<sup>s</sup>  
 heaven, iya<sup>s</sup>  
 heavy, paña  
 heedless, headlong, as'ka'čikilin  
 help, vinyat  
 herd, ñelv  
 herd reindeer, to, qoya  
 here, wutc  
 here! vus, qage'  
 hide, to, yiyilpat, pi<sup>s</sup>q

hit, to, iy  
 hold, to, yinn', enaaye  
 hole, qoqlō  
 hood, lipyui  
 hoof, atvai, vag  
 hook, čayı  
 house, ya (in composition)  
 houseful, yiss  
 house-top, ya  
 how is he? ame'yaq = a'me-yaq  
 how much, ta<sup>9</sup>y  
 hunger, pıh  
 hungry, to feel, gıttat  
 hunt wild reindeer, to, nıt  
  
 I, my, mine, myself, güm  
 I do not know, am  
 ice on frozen sea, upright blocks of, ayiyai  
 ice-hole, ım  
 image, vyl  
 immediately, just then, a'wwi  
 impossible, qıym  
 in a good manner. See *well*  
 in the same place, ennan  
 increase of action, yat  
 indeed, really, ipa, i'nmi-qu'nüm, e<sup>8</sup>'en,  
     o<sup>8</sup>'nnen, ča'myeq, čemya'q, qai'gut,  
     qačık  
 inspect, to, yıčičat, lıa  
 intermediate, vıthıy  
 interval, vıthıy  
 intestines, qalaıv  
 iron, pılvınt  
 is it not, ma'či  
  
 jacket of broadcloth, paıto  
 jealous, to grow, čıntaw, kinčat, qanrı  
 joint, nıqu'p  
 joyful, to be, gaimı  
 jump, to, pinku  
 jump off, to, činkaitat  
 jump out, to, thait  
 just now, akıla<sup>8</sup>'č

keep, to, yawa  
 keep back, to, gıyip  
 kettle, kuka  
 kick, to, aate  
 kick with one's feet, to trample half-  
     scraped skin, apt  
 kill, to, tm  
 kill wild reindeer, to, elv  
 knife, vaıa  
 knife, woman's, pa'qul  
 know, to, to understand, yeyoı  
 know, to, vaıom  
 know, I do not, qo'  
 known, lh  
  
 lack something, to, ho  
 Lamut tribe, qoya  
 land, nuta  
 land, to, nıpa  
 laugh, to, ačačhat  
 laugh loudly, to, kıt  
 laughing-stock, ataš'h  
 lazy, kawıč  
 leather, sole, qılta  
 leave, to, peıa  
 leave (some part), to, yınu  
 leave in open, to, mai  
 leg, gıtča  
 letter, kali  
 lick with tongue, to, čıı  
 lie down, to, yıltel, -lı  
 lie flat, to, pısq  
 lie on side, to, ıyırčıa  
 lie, to tell, tınmat  
 light, qes'h  
 light, to be resplendent with, mımtel  
 light of foot, in  
 likewise, enkita, op  
 live, to, kıyulat  
 live in joy, to, yinnaw  
 live together (in one house), to, yaip  
 living one, kıyulat  
 living thing, ilu  
 load left in the open, mai



lonely, to feel, paivak  
 long, iw!  
 long ago, ai'nun, ti'ta  
 look back, to, tawəlñila  
 look for, to, yiçi, enayey  
 look in, to, yivinañ, was'v  
 look upon, to, lila  
 loose, to let or get, viyiw  
 loud, is'h  
 louse, m'i'ml, ml  
 love, to fall in, qaleip  
 love, to make, aginñi

magpie, vakıth  
 make, to, taik  
 make soup, to, apa  
 male, qlik  
 mamma, māmā (probably from Russian)  
 man, o'ya, qlawul, qlik  
 many, i'n'ač  
 marlin-spike, yis  
 mate, tumg  
 meantime, and, qačın  
 measure, to, tenm  
 meat, cooked, noo  
 meat, to take, out of kettle, kukañpa'y-  
     kın (see *kettle*)  
 meet, to, yaına  
 mere, am  
 metal, plvınt  
 mid-day, gınun  
 middle, vithıy, gınun  
 midnight, gınun  
 Milky Way, čigai  
 mind, common sense, anñen  
 mind, do not, am  
 mind, to have in, lh  
 mitten, lili  
 monster, monstrous, yent  
 month, yil  
 moon, yil  
 morning dawn, ečh (see *dawn*)  
 mortar, tobacco, kipl  
 mother, il

mountain, ñai  
 mouse, pipik  
 mouth, čjk, rjkr  
 move, to, ilu  
 move on, to, yali, tawañ  
 much, too, kjt, nime'  
 mucus (nose), vili'e'yñ  
 mustache, laļu  
 myself, činit

nail, vag  
 nail-point, vag  
 namely, mi'qun  
 navel, kil  
 nay! oh, well! a'limiñ  
 near, close by, čeim  
 neck, (l)inn (under inn)  
 necklace, -(l)i'enn (under inn)  
 needle, titi  
 nevertheless, at least, ayi'kvan, yaq  
 new, tuy  
 news, to bring, ešhipat  
 night-time, in the, niki  
 noise, to make, quli  
 noiselessly, male'ta  
 nose, i'eñ  
 nostril, e'ñval  
 not, igu't, ui'ña  
 not, I will, qayem  
 not as yet, yep  
 not long ago, wott  
 notch, to, kıl  
 notwithstanding, vi'yañ  
 now, ačhi, -yaq  
 now, and, ma'čči  
 now, just, veth  
 now only, wü'e'tču  
 now, then! ki'tañ  
 number of, a, ñinvo'q  
 numerous, i'n'ač, lhi

odor, aig  
 off! got!  
 oh, toq, gek

oh, there! e<sup>s</sup>'n  
 oh, well! e<sup>s</sup>'n  
 old, inp  
 old, to grow, palqat  
 old woman, ñaw  
 one, Ennan  
 one, single one, qun'  
 one to each (of the two), am  
 one's self, uwi'k  
 one time, e'enač, qun'  
 one — another, ya — ya  
 only, am, yep  
 open mouth, to, wañilat  
 openly, o'yā, čęčve  
 other, qut  
 outside, gāčñim  
 own, uwi'k, činit  
  
 pack-reindeer, muu  
 pack-sledge, muu  
 Painted-Woman, kali  
 palate, qanya  
 paper, kali  
 part, some, čümкуп  
 parting of hair, liñat  
 pass a day, to, sa'lviv (see *spend*)  
 pass the night, to, tkiw  
 pass by, to, gāla  
 pass over (sea, river, cliff, etc.), to, i<sup>s</sup>y  
 pebbles, small, čigai  
 Pebbly River, čigai  
 peck, to, i<sup>s</sup>ñ, tñp  
 peep out, to, cep-ñito'ykin  
 pelvis, ñoiñ  
 pelvis-joint, čitča  
 penis, ača, lo'lo  
 people, yamk  
 perhaps, pa'la  
 piece, čvi  
 pierce (by pecking), to, yiviy  
 pierce, to, qatv, qoqlō  
 pilfer, to, koṭha  
 pillow, čot  
 plate, toṛelka (from Russian)

platform, raised, uiv  
 play, to; plaything, uyičvat  
 please somebody, to, valetñaw  
 pocket, karmā'n (from Russian)  
 point, i<sup>s</sup>ñ, op  
 pointed, isv  
 Polygonum viviparum, root of, a'wyek  
 porch, ya  
 pound, to, tāla  
 praise, to, to cheer up, anyā  
 pregnant, to become, vāmya  
 prepare, to, tñm  
 presence, in the, yaiñā  
 present, at, yishi  
 pretend, to, ewgupaṭ  
 prick one's self, to, oip  
 pricked, to be, isv  
 probable, it seems, mal  
 provisions, travelling, inu  
 pudding, yil̥k  
 pull with violence, to, kyt  
 punish, to, yigil  
 pursue, to, va'laikiṭa  
 push off, to, yiv  
 put on, to, yip  
  
 quick, i'na<sup>s</sup>  
 quickly, in haste, avi'ut  
 quid, yaṭu  
 quietly, male'ta  
 quite, very, awnu'p, u'nmi, lhi  
  
 rain, muqa  
 raven, vaṭv  
 Raven. See *Big-Raven*.  
 real, actual, ipa  
 really, čemya'q, qačik  
 rear, in the, yāwāl  
 rebound, to, činkaitaṭ  
 recent, ass  
 recover senses, to, čhičañaw  
 refuse, to, ankaw, lñ  
 reindeer, qoya  
 reindeer, pack, muu

reindeer, wild, eļv  
 reindeer-breeder, čawčuwa  
 reindeer-mane, peļhino'ļñin  
 remainder, payoč  
 rest, to, paña  
 return payment, riyat  
 revive, to, ayu  
 rich, to grow, pito  
 rip open, to, yičimaw  
 rise, to make, puğ  
 river, vai'am  
 road, čet  
 roast, inay  
 roast (on flat stone), to, paļavg  
 rob, to, itča  
 roll, to, kuļ  
 root, Root-Man, tatka  
 round, kuļ  
 ruff (fish), titi  
 run, to, -ykiļ, gintaw  
 Russian, miļh-

said, he, e'wañ  
 saliva, viļr'yñ, kitča  
 salmon, dried, tawal (see also taiñat)  
 sand-spit, e'rgiñ  
 say, to, iw  
 scar, vačap  
 scold, to, aqit-aña, kitaiña  
 scrape skins, to, yiv  
 scratch with nails, to, vag  
 sea, añaqa  
 seal, ringed, vi'tvit  
 seal-oil, valı  
 seamstress, awa-nñi  
 seashore, ačhiñ  
 seaweed, edible, mi'čñol  
 second time, ñay  
 secretly, vin'v  
 see, to, gita, lōs  
 seek, to, enayey  
 seems, it, iw, qa'ñnu'n  
 self, uwi'k  
 self, one's, činit

send, to, tñiv  
 separately, yanya  
 settlement, nim  
 several, ta'sy  
 sew, to, yagit, tñi  
 sew well, to, awa-nñi  
 shadow, vyı  
 shake (one's coat, snow off), to, teula  
 shake head, to, lawt  
 shaman's assisting spirit, añañ  
 shaman's stick, ilu'sp  
 shamanism, to practise, añañ  
 shame, to feel, ñe'keļ  
 sharp, isv  
 sharp end, op  
 shell, milya'q  
 shell-fish, kılka  
 shine full, to, ečh  
 shirt, maniy  
 shoot at, to, lqain  
 shoulders, čenpinm  
 shout, to, pi'svič, kumñ, qoqla, quli  
 shovel, wulpa  
 shovel snow, to, a'lm  
 show, to, peyç  
 shred, miyimk  
 shriek, to, kyt  
 silver, čerepro (from Russian)  
 since (*adv.*), ass  
 since, as long as, aia'ñač  
 sinew thread, to prepare, ilñitat  
 sing, to, quli, gıyapča  
 single one or time, qun  
 sister, čaket  
 sit, to, -tvagaļ  
 sit down on sledge (mostly astride), to, ñaļqiw  
 skilful, tami'nñi  
 skin, naļh, gıļh  
 skin, inner, yipn  
 skin, to, yivan'ñi  
 skin, to peel off, vanñat  
 skip, to, otña  
 slaughter reindeer, to, qoya

sledge, covered, qaya'n (literally, rein-deer-house)	stand, to, tvit
sledge, driving, uya'tik	starve, to, pilh
sledge-load, i'nañ	state, to, yiyiw
sleep, sleepy, kawič	steal, to, tulat
sleep, to, yilqat	step over, to, čančis'qu'ykın
sleep (well), to put to, tañ	step-father, tata
sleeping-room, in the, yałq	stick, utt
sleeping-tent, iniyi	stick, to, akmitkat
slide, to, yali	still, yaq, yep
slime, wapis'qa, vapis'qa, kitcha	still the less, li'gıqar
small, pl, qai	stingy, alña
smell of, to, tk	stir, to, ilu
smoke, ñl	stone, vugv
smothered, to feel, peik	Stone-Face, vugv, Gıwile'
snare, enat	stone-pine, qas'v
snares, to spread, yitiwat	stone-pine nut, ni'kli
snore, to, enkaya	stones, flat, paławg
snow, a <sup>q</sup>	stop, to, nuwil
snow soaked with urine, ača	stop up, to, yip; (smoke-hole) toññ
snowdrift, a <sup>q</sup> lm	stopper for roof-hole, toññ; (in roof or wall) qal'tenü
snowshoe, snowshoe-string, tig	store, to, yumkaw
snowstorm begins, vüyal	storehouse, aia; (elevated) ma'mi
so, a'naqun	storehouse gable, mi'ñiñ
soar, to, yiña	storeroom, rear, tinu; (within the outer tent, rear) yinu; (underground) ulwu
soft, yiyk	stow, to, yumkaw
some one, niyk	straight, veth
something, to do, niyk	straight on, tñaw
son child, kmiñ	stranger, tumk
soon, i'na <sup>s</sup>	strangle, to, yipykałā; (one's self on a forked twig) olñaq
spend (a day), s'alvry; (the night), tkiw	strap for carrying, imti
spend, to, to destroy, (-t)ku	stretch, to, tvet
spirit (supernatural), kamaç	stride, vaqyiy
spit out bones, to, attas'm	stride over, vaqat
splash into, to, pewiwa	strike, to, tałā, (y)kipł; (A) kipłu
split, to, s'v	strong, qatv, lhi
split in two, to, kaggup	successful, qatv
split lengthwise, to, -yya	such a one, inñ'nñin
spoil, to, tawitkiñ'ykın, kotha	suck, to, nalp, lō <sup>s</sup>
spotted, kali	suffering, ta <sup>q</sup> l, ño
squeal, to, tawtawat	summer, ala
squirt, to, piwya; (upon something), gpetčayta	sun, tiyk
stab, to, tñp, qatv	



sunset, vulq  
superior to, to be, lɣ  
supernatural spirit, kamak  
surplus, payoç  
swallow, to, titkat

tail, ñoin  
take, to, akmit  
take away (by force), to, itča  
take (it) on back, to, imti  
talk, migimɣ  
tassel, miyimk  
taste of, to, čača  
taste of excrement, to, a<sup>q</sup>  
taste well, to, čoprɔ  
teach one a lesson, to, yigɪl  
tear (of eyes), meɣe  
tent, polatka (from Russian)  
tent, outer, ya  
thank, to, riyat  
thanksgiving ceremonial, to arrange,  
inačixčat  
that one, Enin-, ñayen, ñan; (apart  
from speaker) ñunin-  
their, ačh  
then, a'tti, inya'wut, ora'wucak  
then only, wü'tču  
there, Enki, yełh, van, -kič, ɣa'nka, ñan  
there, and, vot  
therefore, in'i'nnin  
they, ačh, ečh, ñay  
thief, female, ñaw  
thigh, assa  
thimble, veł  
thirsty, to be, pa<sup>s</sup>  
this country, in, wutin-  
this much, to such degree, Enin  
this one, wutin-  
this place, belonging to, wutc  
this side, to, yełh, qo'yiñ  
thong, ñilñ  
thong, hairless, i'łñin  
thong-seal skin, qułta  
thou, thy, thine, thee, ɣit

three, ñiyo'x  
throat, piłh, qamatča  
throw, to, yinla  
throw at, to, takyɪ  
throw into, to, pewiwa  
thrust, to, yp  
thud, to, añaika  
thus, Enña<sup>s</sup>an  
tickled, to be, yigičh  
tie, to, kiłt; (boot-strings) -lpinit; (load  
on sledge) enomat  
time, every, all the, am exune'če  
time, in that, inya'wut  
time, this, e'čhivan, wo'tvan  
tired, to get, paña  
tobacco-mortar, kipl  
together. umaka  
to-morrow, mitiw  
tongue, čil  
too much. See much  
tooth, vañn  
touch, to, iy  
toy, uyičvat  
track, vinv  
trample, to, tanti  
trample down, to, čančis-qu'ykin  
traps, to set, yitiwat  
travel, to, tiłaiw  
traveller (from afar), maqla  
trifle, yaq  
tripod, for kettle, kuka  
truly, i'nmi-qu'nüm, ki'wan  
truth, in, i'nmi-  
try on, to, tanti  
Tungus, qoya  
turn, to, yili, yilt  
tusk, yinn  
twice, ñiyaq  
two, ñay, ñiyaq  
  
unable, to be, pıkağ  
underground storeroom, ulwu  
understand, to, yeyoł  
unreasonably, atau'

unskilful, uquḡwai

untidy, vačín-ñi

untie, to, yis

untied, -lpinit

untrue, qyym

unwell, ta<sup>8</sup>l

upstream, ečh

upstream, to go, ḡep

urinate, to, ača, luta

use, to, yawa

vainly, without reason, atau'

vanquish, to, ly

vegetable food, mesqav

vent-hole, yinq

vent-hole, plug for, kulipči

very, awnu'p, u'nmi

vessel, u'kkam

village, nim

visit, yamkiči

visit him, to, yo<sup>8</sup>o

voice, kumñ, quli

voluntarily, ya<sup>8</sup>yoa

vomit, to, ḡival

wake up, to, kiyaw

wakeful, kiyulat

walk around, to, tīlaiv

wallet filled with fish-heads, kaw

want, to, tayyañ

warm, thił

wash, elhi-taw

water, miml

watering-place, ice-hole, aim

we, our, mučh

welcome, to, ḡink

well, all right! awwa'

well, now, atau'-qun, iñei'

well, in a good manner, awa-nñi

whale, yuñ (see *white whale*)

whale-skin, ithilh

what, yaq, mañin-

what of that! -kič

when, ti'ta

whence, mañin-

where, ma'nnu, mink

whether, me'če

which, mañin-

while, for a, piče'

whiskers, lału

whistle, to, ḡiyapča

white, ilh

white, to make, elhi-taw

white whale, yiyi, riri

who, mikina

whole, exclusive, all, mere, only, am

why! mink

why do you come, ñita

wife, ña'wan

wife, to take for a, maṭa

willow, viyi

willow-bark, wič

wind, the, pushes it inward, yqu

winter, laqlañ

wolf, i<sup>8</sup>y

wolverene, qapay

woman, ñaw

woman, O, illa'

woman, old, čačame

wonder, interjection of, qe'e

woo, to, ñaw

wood, utt

world, ḡačñin

worst, aqa

wrap up, to, aimak (see *to cover*)

wring the neck, to, lawt

wring out, to, -lpirt

write, to, kali

wrong, to do, akuyičva'tikm

yesterday, ai'gewe

you, your, tučh

youngest brother or sister, ila'nyo

youngest one, the (term of endearment),

ilalu'

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